¶ Fouretene Sermons of Barnardine Ochyne, concernyng the predestinacion and eleccion of god: very expediente to the settynge forth of hys glorye among hys creatures. Translated out of Italian in to oure natyue tounge by. A. E.

☞ It is good to hyde the kinges secretes, but to decleare and prayse the workes of god, it is an honorable thing. To. xij.

☞ I wyl saye to the north, let go and to the southe, kepe not backe: but brynge my Sonnes and my Daughters from the endes of the world, namely all those that be called after my name. For thē haue I created, fashyoned, and made for mine honor. Esa. xliii.

☞ ∴ ☜

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BIBLIOTHECA POPULETANA

The titles of the Chaptres,

i. Whether predestinaciō ought to be wrpten, spoken, or thought.

ii. How excelent our election is.

iij. If we maye knowe in thys presente lyfe whether we be of the electe and in the grace or fauour of God or not.

iiij. Whether it be good to knowe or to beleue that we are elect.

v. Whether it be necessarye to saluacion to beleue that we are elect or no.

vi. If it be good to knowe wherefore God hath elect sum and sume reprobate.

vij. Of the diuers effectes it worketh in mā to beleue that our election is al in the hād of God & that of him only it dependeth

viij. Howe it ought to be answered to them which lamente that God hath create theym forseyng their damnacion.

ix. Wherefore God hath elected vs.

x. Whether the elect can be damned or not

xi. Whether god do aggrauat, harden, and blynd the hartes of men & in what maner.

xij. Howe god doth dyspence hys grace.

xiij. If man haue liberty or not, and in what maner.

xiiij. Of the effect wrought by the spirite of God when it entreth the soule.

To the Chrysten Reader.

Hen these translated sermons of the famous Barnardine were come to myne hand, Jentyll Reader, J thought it mete to publysh the to the ende so Godly Apostolyke doctryne should not be priuate to those onely whych vnderstande the Jtalian toung, synce thorow the honest trauel of a wel occupied Jentelwoman, and verteouse meyden they speake in Englyshe: whose shamfastnes would rather haue suppresst theym, had not J to whose handes they were commytted halfe agaynst hyr wyll put them fourth, biddyng them blush that deserue blame: for thys of her parte J dare safely affyrme craueth perpetual praise and if any prery pryckemydantes shal happen to spy a mote in thys godly labour (as J doughte not but the nisytes wyl) seynge it is meeter for Docters of diuinitye to meddle wyth such matters the Meydens, let the remember howe womanly they waste their tyme the one part in

pryckeynge and trymmynge to vayne hethennyshe ostentaciō, and in deuisyng newe fashyons of apparel, to whome if in their glasse appered the fowle fautes of their fylthy cōdicions as playnely as the defautes of theyr forsayde faces, I doubt much whether thei wold delight to toote therin so often as thei do: the other part speakyng in prynt lyke parates wyth solemne countenaūces, debate matters of importaūce, & graue weight, as though the ordre of realmes appartained to them, or els warbling wordes of scripture in all their doynges, deface the thyng they most bable of. But I require the (Christiā Reader) wyth iudgement to reade, & in the equal balaunce of Scripture to way these learned & godly sermons, whych thou shalt fynde (I dout not) of iust weyght with the sacred word of God: I forbare to prayse them, lest I should say to lytle, defend them I nede not the authour lyuinge and here amongest vs: a man whose lyfe wythout wordes were a suffyciente protecction to hys worcke. If oughte be erred in the translacion, remēber it is a womās yea, a Jentyl womās, who cōmenly are wonted to lyue Idelly, a maidens ẏ neuer gaddid farder thē hir fathers house to learne the language. Fare wel & vse hyr labor to the amendement of thy life.

¶ To the right worshypful and worthyly beloued Mother, the Lady. F. hyr humble Daughter wysheth encrease of spirituall knowledge, with ful fruicion of the fruites thereof.

Since the Drygynal of what so euer is, or may be cō=uerted to ani goodvse in me, hath frelye proceded (thoughe as the minister of GOD) of youre La=dyshypes mere carefull, and Mo=therly goodnes, as well in procu=rynge all thynges thereunto be=longeynge, as in youre many, and most Godly exhortacyons, where=in amonge the rest it hath plea=

sed

sed you, ofte, to reproue my vaine
studye in the Italyan tonge, ac-
compting the sede thereof, to haue
bene sowen in barayne, vnfruitful
grounde(syns God thereby is no
whytte magnifyed) I haue at the
last, perceiued it my duty to proue
howe muche the vnderstandynge
of youre wyll, could worcke in me
towardes the accomplyshynge of
the same. And for that I haue wel
knowen your chyfe delight, to rest
in the destroynge of man hys glo-
rye, and exaltynge wholy the glo-
ry of God: whych may not be vn-
les we acknowledge that he, doth
fore se and determyne from wyth-
out begynnynge, al thynges, and
cannot alter or rewarde after our
deserued worckes, but remayne
stedefaste, accordynge to hys im-
mutable wyll, I hane taken in
hande to dedicate vnto youre La-
dyship this smale number of Ser-
mons

mons(for the excelẽt fruit sake in thẽ conteined, proceding from the happy spirit of the sanctified Barnardyne, which treat of ỹ election and predestinacion of God, wyth the rest (although not of the selfe title)a perteynig to the same effect to the end it might appere, ỹ your so many worthy sentences touching the same, haue not vtterly ben wout some note in my weake memory, & al be it, they be not done in such perfectiõ, as the dignitie of ỹ matter doth requyre: yet I trust & know, ye wil accept ỹ hũble wil of the presẽter, not weghing so much the excelnecy of the translacion, al thoughe of rygh te it oughte to be such as should not by the grosnes therof depryue the aucthor of his worthynes. But not meanynge to take vpõ me ỹ reache, to his hygh style of thealogie, and fearyng also, least in enterprisynge to sette

forth

forth the bryghtnes of hys elo=
quence, I shuld manyfest my selfe
vnapte, to attaine vnto the lowest
degre therof. I descend therefore,
to the vnderstãding of myne own
debilitye. Only requiring, that it
may please youre Ladyshippe to
vouchsafe that thys my smal la=
bor may be alowed at your hãdes
vnder whose proteccion only it
is commited wyth humble re
uerence, as yeldyng some
parte of the fruite of
your Motherly ad=
monicions, in this
my wyllinge
seruyce.

☞ Your Ladyshyppes Daugh=
ter most boundenly obedient.
A. C.

¶ Whether Predestinacion oughte to be wrytten, spoken, or thought: the fyrste Sermon.

Herare many that wold not here predestinacion spokē of, nor once named, and if they might let it, it shuld neuer be preached, and that is because it semeth them to gyue offence, and ingender cōfusion amonge the people. ☞ I cannot denye, that many curiouse persons wyth theyr darcke natural lyght (willing to se thinges supernatural that cannot be seue but by fayth) do fal into thousandes of errours, and cause other to fall into the lyke. All that they maye imagine by force of wyt, pleasynge to theyr owne corrupt reason (of that hyghe secrete) they thyncke it to be true, wythout other testimonye of holye scripture. And thereby haue intangled their braynes, darkened theyr myndes, and offended theyr consciences. ¶ Curyosytye is an vnsacy-

ſatiable beaſt, it would pearce thorowe all thynges, and yet cānot get out of his darke and intricate labourinthes, nor once lyft vp the heade to diuyne ſecrettes. And if we ſuffer our ſelues to be guyded of it (in thinges ſpecially ſupernaturall, neyther wyll it at any tyme be ſatiſfied, nor we ſhall neuer percepue the trueth. ffor immedialye after it paſſeth the borders of the natural lyghte, it goeth alwayes blynded and at aduentur. Therefore it muſt be put a ſyde and (bryngynge hys vnſaciable wyl to an ende) walke by fayth to deuyne ſecrettes honorynge thē wythout further dyſcuſſion. And if we be prouoked to ſerch them out by the wantonnes of humayne wyt: we oughte to remember that, which is writtē: He that ſearcheth the maieſtie of God, ſhalbe ouercome with the glorye therof. Yt is our office, to be cōtēt, with as much as God hath vouchaſed to open vnto vs in the ſacred Scriptures, in the whych, he hath gyuen vs lyght ſufficyently. But note, that as it is euel to be curiouſe in wyllynge to knowe more then that whych in the ſcripture is contayned, and to vs reueled, ſo is it alſo euell, to be ignorant and not to ſeke to vnderſtaude as much as therin is: for that in them ſpeaketh the holy goſt who gyueth none offence but edifyeth

Prou. xxv.

In

In them is writen nothyng pernicious, vnprofitable, or hayne, but only commodious and necessary. Neyther ought it to offende any man, when it is spoken of, in the maner that Paulle speaketh of it: And we neyther maye nor ought to be more circumspecte in speakyng therof then Paule, ye then God, that speake in hym. Thynckest thou haplye that Paule (yea rather Christe that spued in hym, and moued hym to wryte) dyd erre in yᵗ he wrote of it in suche sort, as he dyd? The holy goost would neuer haue gyuen vnderstandynge thereof in the holy scripture, if it had bene euell. Thou wylt saye, the preachynge of it in such maner as Paule wryteth: gyueth offence, as it is euidente. I answere that Christ crucified, was an offence to the Hebrues: therfore the apostles dyd euell to preache it. The gospel semed folyshnes to the wyse of the worlde; And therefore it shoulde not be taughte. The trueth is displeasaunt to the false christians, they fynde offence of the gospell, and Justificacion by Christe, shoulde it then be kepte in silence? Wherfore wilt yᵗ that we holde oure peace of that thyng whych Paule writteth? How can the wordes of the holy goost offend, that haue bene pronounced and wrytten onelye for oure saluacion? If thou be offended ther

Gala. ii.

1. Cor. i.

wyth

wyth, it is not because it gyueth the occacio but for that thou takest it without any gift. Neyther ought the thereof to ceasse, more then the Apostles left preachynge, thoughe many were offendyd therwyth. Thou wilt saye, to preache the Gospell is necessarye. Wherfore that ought not to be lefte for offence: and I saye that predestinacion is a great parte of the Gospell. Wouldest thou not thynke thys a goodlye Gospell or glad tydynges, that God from wythout begynnyng, had by his mere grace, and by Christ crucified, elected vs to be hys children, and that we be sure in hys handes? It is a thing moste necessarye, to preache those good newes, in the whyche ther is dyscouered vnto vs the exceadynge goodnes of God, that a boue all other thynges doeth moue vs to be ennamored of hym. And he that is offended wyth predestinacion, preached in the maner it ought to be, is also offended wyth the Gospell. Knowest thou (that whyche in dede doth hurt, although it appeare not to the blynde and frantyke worlde) that anye man preacheth it after ỹ humaine doctrine? But it maye be thou wylt saye, let vs come therefore to the particulars. Doeth it not seme to the, offence, to preach that god hath electe some and not other some? He that he-

reth

reth these wordes, wyll thynke God to be parciall. I answere and sayst I saye, that god cannot erre: nor wyll other wyse then iustly: Yea hys wyll is so ryghte, that as he alwaye wylleth any thyng, it is euen by that wyllynge most iust. Therefore none should be offended wyth hys workes, for as much as he maye dysposse vs after his owne way, and shewe hys pleasure vpō vs more then ỹ potter vpon hys pottes: and al wyth iustice & equite. ffor what bond hath god with vs? Wherefore, by the synnes of Adam we are al lost, and he myghte iustlye damne vs al, but he saueth as manye as hym pleaseth: and yet we complayne, where we are not worthy by sufferyng al punishmente to set furthe the bryghtnes of hys glorye. Yea it oughte to be preached that God hath elected some, and not other some: for to smite to the earth the wisdome of man, and to make him al humble and subiecte to God Now, is it not necessary to be knowē that we shal not all be saued, and that many shalbe damned? And consequentlye God hath many electe and manye reiected. Thou wouldest saye, thys shoulde gyue no occacion of offence, if it were preached, that those that he hath chosen, are chosen for ther merites, and those he hath forsaken, are forsaken for

Rom. ix.

Rom. iii.

theyr wickednes but thei say ꝑ those he hath elect, are elected by hys mere grace, wythout workes, and that oure election and salnacyon dependeth hollye vpon God. And thys gyueth the offence to the worlde. Jan-
Ephe.i. swere. Jf this be offence, Paule hath gyuen
Rom.ix. it him selfe, because it is the doctrine of him
Rom.viii. Ephe.i. ye rather of the holy goste. Wylt thou be offendyd, if Paule magnifie ꝑ fre mercy, seyng God hath elected vs to the laud of hys glory, as he wrytteth? We cannot magnify it sufficientlye. But thou feareste it should be lauded and exalted to much. Jf it were told the thou were elected by they workes, then would Jthou shuldest be offended, for that it would make the beleue thy saluacion, to depend vpon thy selfe, wherby thou shuld-
Ose.xiii. dest be begiled. ffor of thy selfe cōmeth thy damnacion, and of God thy saluacion. Yea as often as thou thynckest thy saluacion in ony parte to depende vpon thy selfe, it dryueth the, eyther to dyspare or to be exallted in presumpcyon. And in such case thou canneste neuer put in God all thy hope, nor all thy loue, neyther haue perfect quyetnes of mynde, nor of conscyence. Thou wouldest say, that who so knoweth that God aboue is resolued vpon all thynges: waxeth colde in well doyng, and sayth, what nede Jmore

to

to trauayle, God hath immutably determined and resolued all that is to be, I maye passe my tyme in pleasure, for if I be elect I shall euery way be saued, And if I be reprobate, I cannot saue my selfe, thoughe I neuer ceased to are it, on my bare knees. Thou perceyuest not, that he which sayeth so, doth dyscouer hym selfe shewynge that he neuer dyd good workes, & yet he would hys saluacion should depend vpon hym selfe. Thys sort of men, if they do any good (as they call it) it is to wyn heauen, and not for the glory of God. Therefore if they should beleue that theyr saluacion and elec tyon dyd not come of them selues (as men that were not mouyd wyth the zeale of the honor of God) they would dwell in Idlenes, yea, gyue theym selues to lyue lycenciously, and vngodly, wythout respecte of the dyshonour of God, they are fearefull Seruauntes and hirelynges, and not sonnes of God, they serue theym selues and not God, and theym selues they worshyp. The electe do neuer become could, but are the more feruent, by hearynge that their election and saluacion is onely in the handes of God, they know by fayeth, that the lorde louyth theim so much (specially synce Christe hath dyed for theym on the crosse) that

that they are suer of their saluacion. Yea they feale somuch the goodnes of God in Christe, and by Christ, that if it weare possible (whyle that spirituall helpng dyd remayne in them) that they cold beleue themselues to be reprobate (for as muche as by thys, god is no lesse good) they would not attayning the lesse loue hym, or trauayle to honor hym, euen as Saule cessed not most corageously to fyght for ỹ glory of God, although it was foretould him of hys death. The elect vnderstand in spirit ỹ they are the children of God. Wherfore they are forced by strength of loue & learne to haue condicions cõuenient to their so hye estate: & are also ashamed to do a wycked worke, not semeli or setting to ỹ bewty of their dignitie. And so much more thẽ the other, do they feare to sinne, by how much more they know ỹ god doeth in thys present lyfe, punyshe hys legitimate childrẽ, more thẽ the basterdes. If and astrologyer should tell an ambycious man that he shoulde be pope, although he dyd put vndouted trust there in, yet for all that he woulde not be Idell, but would set furth hym selfe by all meanes possibles tome to ỹ dignitie. Euen so ỹ sõnes of god, the surer thei are of their electiõ so much ỹ more they vnderstande the greate goodnes

1. Re. xxviii.

Hebru. xii.

of

of God. They are alwaies forced therfore, more & more by good workes, to make certeine to them selues the knowledge of their election. Euery one wyll trauaple for the thinges of the world. There is none that saieth I wyl be Idle, or I wyll not eate, for alwayes I shall lyue, and be ryche and happy in the thinges of the world, if God haue forsene and determined it. Only in those thinges perteining to the soule, predestinacion hyndreth them by making it alhylde to their wicked life. But know thou that those whiche of such a benefit take occasiō to become worse, (though) already with their hart they dyd the same thinges and wolde haue done it in worke if they had thought them sure of their saluacion) shew thē selues to be reprobate, & not to feele in Christ the great goodnes of God. Sathan is he that being transformed into the similitude of an Aungel of lyght, trauapleth to perswade that our election dependeth vpon vs. This was the opinion of Pelagius: and the Pelagians are they that be offended with this great mercy of God: they thinke that God neither may, can, or wyll do other then reason. Then of force muste it be good to be preached, to the end it may be knowen, ỹ the time is already come of the couenaunt and promised peace

ii. Pet. i.

ii. Cor. vi.

Esa. lv.

Math.xiii. that he which hath eares to vnderstād, may vnderstād, as haue ꝑ shepe of christ ꝑ heare their pastour. It is also good to be spokē of, to the ende ꝑ that be not hyd but declared, which (by ꝑ wyll of God & for oure profite) Ihon.5. is written therof in holye scripture: &, ꝑ the special cure ꝑ god hath of vs, may be knowen, & how we shuld serue him frely as children, & not as timerous seruauntes & hirelinges. Yea & that it may be vnderstād, that God (being absolutelie the Lord) may do al that he wil, & what he willeth is iust, & to the end also, ꝑ in our electiō may be discouered to vs, in superabūdāt maner, his fre mercy, & that it may be seene how we are preuented by innumerable benifites, & also ꝑ mā may Psal.xxxviii. knowe ꝑ he is only vanitie, & euer an vnprofitable seruaunt. Paradise we litle worth if with our workes wee could wyn it but it is the inheritaunce of sonnes, & not a reward for seruauntes. I wolde knowe what men wold saye, if God shuld saye to them: chuse whether ye wyl stand to my election and ꝑ which I haue determined of you, or ꝑ I disanulling (if this wer possible) al that I haue purposed to do with you, shuld resolue me holi to put it in you. And to saue you if ye do good workes and perseuer in them, & if you do ꝑ contrary to cāme you. I am sure there

men

men shuld know their owne frailtye, ignorãce & malice. And on ỹ other partie ỹ exceding boũty of God, & remit it holp to him again, & much more if thei loued him, for ỹ greter glorp to god, yea & also for their own proper cõmoditie, for it shuld neuer be done, if it depẽded vpon thẽ selues. And therfore for euerp respect, euerp one shuld stãde to gods determinaciõ, if it were for nothinge but to do honour to him. It is a thing more magnificẽt, & to god more cõuenient, to geue paradice bp fre mercie, thẽ if he shuld sel it: his liberalitie is therbp most discouered. Then, for his greater glorp I would alwaies sap, god hath geuẽ me this. And also for mi own cõmoditie, ỹ wheras now I hold mp salnaciõ sure (for that I know it hãgeth onlp vpõ god) I wold thinke me dãned, or at the least presuming on mp self, stand in dout, if in the least point it did depẽd vpõ me, bicause god incõparablp doth loue me more thẽ I cã do mp self. Yea, I am ỹ greatest enemp & traitor to mp self ỹ map be. Therfore mẽ ought bi euery cõsideraciõ to cõtent thẽ ỹ their saluacion doth stande in the haude of god: yea in taking ỹ whole cure of vs, he hath shewed vs most dere loue, he hath willed vs to be sure of it. And therefore he woulde not truste to vs, knowinge wee are so vnperfect, that if we had paradise in our handes,

we should let it fal to therth where now we are sure knowinge that al our sinnes cā not let the diuine eleccion, neither quench or diminishe the diuine charitie. Yea, hereof our sinnes take occasion to be shewed with excesse of more loue. We are not by this inuited to more Idlenes, nor to watche when we shall haue Manna from heauē, neither to be wickedly occupped, but we are drawē and moued so much more to loue him, as he is discouered to vs by more bountie and charitie. But those that are not by Christe regenerate, are of so base & vyle a mind through sinne, that they can not thinke God to be so liberall as to gene heauē without our worthes. But they ought at the leaste to thinke, that to bye it the bloud of Christ is sufficiēt without adioyninge therto their worthes to boote: which surely are rych iuels to be mingled with his. God is so frāke, that he hath geuen vs Christ, and in him al thinges, and canst not thou thinke he hath geuen the heauen? It is also our greater glorie, that God hath loued vs somuche, that his owne selfe hath wylled to take the care & charge of our saluacion. And so to that ende hath wylled his only sonne to die vpon the crosse, so that if with all our trauaile we might enter into heauen by our selues: the glorie only of the

Roma. v.

Roma. viii.

crosse

crosse is a far greater glory then any other which by our selues we could attaine. Yea, there is no other trew glory, then to glorie to be so much loued of God, that he hath to saue vs, put his sonne vpon the crosse. He may not dwel in his owne loue, that willeth to be happy, and only glory in God. If we myght glorye of our selues, we should haue wherof to waxe proude and prefer our selues afore oure brethern, where otherwyse we should haue occasion to be humble, and geue to God all honoure and glorye as to him it apperteineth. And further such as beleue thē selues to be by grace elected, saued sonnes of God, heyres and sure therof, not only because ther remaineth no more to get (God in Christ hauing geuen them all) but also by the great vnderstanding they haue of the goodnes of the Lord: they are cōstrained to worke as childrē for the glori of their father, and not for their owne gaine, and so also sure of their saluacion, with Christ they turne them with al their force, to seke the saluacion of their brother: they demaund also grace with a bolder spirite and confidence, sence they are it not for their owne lucre, but for the honor of God, and to his laude and glory: so ẏ in the worldes to come, may be sene ẏ aboudant riches of his fre mercy.

i. Tim. i.

Ephes. i.
Rom. vi.
Psal. xxxii.

Rom.iiii. Gala.iii. ii.Cor iii. Joh.iii.

Moreouer such hope to be hard for that thei thinke not to deserue grace, neither put their trust in their owne workes, but in the goodnes of God, being inspired and moued ther to by the holy goste. Suche also as feele that our saluacion dependeth not vpon vs, but oure damnacion, and that it standeth wholye in the hande of God: are forced to turne their backes to them selues, and their faces to God: Where as the cõtrary beleefe, would make the contrary operacion, they would withdraw them from God, and seke to reste with hope in them selues: also if God had elected vs with this condicion: If we wolde do well, we should be vnder the lawe contrary to Paul, neither we should be saued, for the law sauyth not but worketh wrathe, and is the minister of cursing and damnacion. Let him therfore that lusteth haue Christ for his iudge, for I wyl none of him, but as a sauiour. If our eleccion by fre mercy dyd harme vs, he wold not the haue elected vs so. But note them that thinke to haue their eleccion in their owne handes, & thou shalt se that thei are in their owne loue and trust, presumtuous, and full of vyce: and yet for all thys they be so blynd and arrogant, that they wyll haue heauen by iustice.

Eph.ii.

But let vs praye to the Lorde that he

gyue

gyue them knowledge to the ende they may render to God all laude, honour, and glorye, throughe oure Lorde Jesus Christe. Amen.

☞ (.˙.) ☜

(.˙.)

Howe excellent oure election is, the seconde Sermon.

Paul magnifieth oure election, spekte in his behalfe that hath elected vs, sayinge: Wee are elected neyther by man nor Aungell, but by God: Hyer cā not he go. Then cōcernynge hym that elected vs, oure election is moste excellente. And lykewyse concernynge the circumstaunce of tyme, although there is properlye no course of tyme. He elected vs (as Paull wryteth) before the constitucion of the worlde: meanynge from wythoute begynnynge, sooner coulde he not electe vs. Ephe.1.

And moreouer he sayth, that he elected vs which are most base, most vile, most abiect, wormes in comparison of him. By the sinne of Adam we were all defyled, infected, infirme, fraple, blynd, malignaunte, full of venim, contrari to god, enemies and rebels: so that a thinge more miserable coulde not haue binne chosen. Paule doth also magnifye oure election, in respect of the dignitie, to the whiche we are elected, and sayth, he hath not chosen vs to be hys seruauntes or frendes, but to be hys children, nothyng to god can be more nyghe, entire and dere, thē his children, nether is it possible to imagine a greater dignitie. It doth include al other vertues and goodnes, it is so hyghe and excellent. Being then elected from so miserable an estate, to be the sōnes of god. He hath also chosen vs to be the brethren of Christe & therby with him coheires of god: yea the worlde is oures. Christ with al his gyftes, al that is the fathers is the sonnes, therfore al is ours ỳ is gods, whose goodes we mai dyspose as children their fathers. And bycause we should shame to be the sonnes of god, not hauing the maners, graces, and vertues conuenient to suche a dygnitie, therfore not onlye oure heauenlye father, hath chosen vs to be his sonnes, but hath blessed

Rom. viii.

vs, not wyth wordes onlye, but wyth effectes, not as Isaac blessed Jacob or Esau, but wyth all spirituall blessinge in thinges celestiall. And so accordyng to Paule, hathe made vs mete to be partakers of ẏ felowe-ship of lyght, & delyuering vs frō the power of darkenes, hath ledde vs into the kinge dome of his beloued sonne: God then with oute beginninge did determyne to iustifye, glorifye, and magnyfie those that he hadde elect, and euen so he hath done: as Paule wryteth, who also exaltyth our election for that cause, sainge: that it was not our good worckes, which God forsawe wythout beginning, that were the cause of our electiō, but he chose vs by mere mercie, accordynge to the decreed purpose of his owne wyll, to the laud and glorie of his mercie, we were not then chosen bycause we were Holye, but bycause we shoulde be holly bi his election, and to shewe in the worldes to come, the abundante riches of his grace. Paule also shewyth the worthines of our electiō, by respecte of the dignitie of the person by whose meanes we are chosen, and saithe, he hath willed, that betwene vs and him there shuld be one mediator, nether he wold it to be an angel, but Christ the sōne of God. He meaneth not onlie a mediator with wordes, but

Ephe. i.
Collo. i
Rom. viii
Ephe. i & ii
i. Timo. ii.
Ephe. i.

but with his owne bloud, and death. Paul doth exalt our electiō as concerning ye ende. For bicause he hathe elected vs for his sonnes, to the end we may taste (not only in the life to come, but also in this present) things so highe, happye, riche, and pure, that the eie hath not sene, nor the eare hath not hard, nor into the hart of man (being carnal) hath

1. Cor. ii. at any tyme entred, he hath then elected vs, to the ende (that regenerate bi Christe Jesu)

Ephe. ii. we shuld walke to God by good workes, ye we may be hollie and inreprehēsible, before his presence. Our election is also excellente by the suertye therof, for that the elect are in

Ephe i. Ihon. x. the handes of God. Therefore shal not thei perishe as Christ sayth, yea they can not perysh, euen as they can not bee pluckte oute of his handes. Therfore oure election is moste happye, so that nothynge ought so muche to bee reioysed in, as to bee the elected and chosen of God. Thetfore it is read, the disciples returning to Christ, and reioisinge with greate gladnes, that euen the deuels were subiecte to them, Christ

Luke x. amonge the reste of wordes, bade them thei shulde not reioyse of the subiection of the deuels, but that their names were written in heauen: by which wordes, he did shew, that we ought to make a singuler Joye of oure e-

lectiō,

lection, for that includeth, and bringeth with it the sume of all our wealth, since then that our election is so excellent, ryche, sure, and happ. Let vs pray to God to geue his lighte and grace, to perceyue it, to thende, that talkinge in it (with the spirite) the mighrie goodnes of God, we may render him al laude, honor and glorye, by Jesu Christe our Lorde.

¶ If wee maie knowe in this present lyfe, whether we be in the grace of God, & one of his electe or not, and in what maner the third Sermon.

This hole sermon must be warely red, & wil vnderstanded, or els it must be taken but as persuasiue: not as doctrine.

¶ It is not to be doubted þ God seeth all thinges, specially his legitimate childrē, sēce he himself hath chosen them to that dignitie. Christ also knoweth, & knew thē alwaies, þ which was very cōuenient, sence his father had genē thē to him for that he shulde be their gouernor, shepherd, & brother, and þ he shuld saue thē vp his own death: he knew thē, & doth know his shepe euen as himselfe sayd, yea frō the beginning he knew who should beleue.

ii. Timo. ii. Ephe. i.

Thon. vii. John. vi.

But

Mat. xiii. But it is not now conuement, that we may or can deserue distinctly, the elect from the reprobate, to the ende we may be more fervent in exercisinge charite, with all men, as if they were brethern with vs in Christ, the which we would not do towarde the reprobate if we knewe thē distinctly: But in the ende, the tares shalbe seperate frō the good wheat: none then beinge in this present lyfe knoweth certenly of his neighbour, if he be of the elect or not, nor also whether he be in the fauour of God: we may only haue thereof an obscure, confused, vncertein, and faylyng knowledge by cōiecture of ỹ outward lyfe and workes, of whom Christ speaking, sayd. Mat. vii. Ye shall knowe them by their fruites. But forasmuch as we see not the hertes of men, which often times (although within they are vngodly and abhominacion it selfe in the syght of God, neuertheles coueringe them with the veyle of hipocrisie maskinge therin) they apeare to be sainctes. Therfore without speciall oracle, we can haue no certeine knowledge therof. 1. Cor. iv. Luke. xvi. But I saye ỹ euery elect, whyle he is in this present lyfe, beinge come to the peres of discression, maye, and ought to know it of himself, not by natural syght (by meanes wherof thinges supernatural can not be perceiued, as the excellent

diuine

diuine wyl toward vs) but by faithe, without other speciall priuilege. And this not to hauing respect to them selues, where is nothing sene but worthy damnacion, neither with cõsideringe or beholding thẽ selues in God without Christe, for in ỹ case he must shew himselfe to vs a iust iudgeful of wrath: then we neither se our selues his sõnes, nor in fauour. But with liuely fayth beholding both our selues, & God in Christ, we se our selues to be in the fauour of god, & his elect sonnes, & god to be pacified with vs in loue and our only father. Such then as liuely beleue, ỹ Christ for thẽ hath died vpõ ỹ crosse, haue the holy goste within them, & are in the fauour of God, bicause that faith doth purifie the hert.* And further I say, that al they which in this present lyfe to beleue liuely in Christ (yea were it for a moment of time) shalbe sauid. They are electe and sonnes of God, and may be sure and certeine, of their saluation. And that this is true, the wordes of sainte Jhon ought to suffise, which saith, that he is the sonne of God, therfore electe and sauid, who so beleueth Jesu Christe to be the sonne of God. And also Christ sayde who so beleueth in me hath lyfe euerlasting neuertheielle it may clearlye be proued that none beleueth liuelye in Christe, but he that

* This muste be warely red and well vnderstãded or it is not true. But if ỹ vnderstande what it is to beleue in christ with a liuely faith thẽ there is no daunger at al. 1. Jho. v.

beleueth

but he that beleueth Christ to be wholy his righteousnes and that he is saued thorowe hym by him, and he that seethe this with supernatural vnderstāding hauing no respect to him selfe nor his workes, but only to the goodnes of God discouered in Christ vpō the Crosse, can not by any meanes be disceiued, because ỹ light which he hath to be in ỹ fauor of God, elect to saluacīō, cā not growe but only of the bounty of God, considered in Christ, wherof can spring no false nor deceitfull knowledge. ffull well may he be beguiled and shalbe, that doth behold his workes, and by them thinketh that he is in the fauour of God and his lōue. But seing him selfe in Christ saued, chosen & in the fauour of God, it muste nedes be said, that he seeth the truthe, and that which is once trewe although it were but for the twincke of an eie must be saide to be euer true, he then whiche beleueth in Christe, were it but a minute of an houre, in perceiuing of him selfe elect by Christ, seeth that which is true, therfore shall it euer be true, that he is one of the legitimat sonnes of God, so that the same his fayth, be not in any maner founded vpon him self, nor his own workes, but in christ, and the diuine excellence, and that it be not a certeine trifleinge, lighte, baren and deade

opinion

opinion, but a liuelp faithe. It muste be saide then that Judas had neuer perfect faith, neither was elect to saluacio, although he was chosen to the apostelshippe. and the like saye I of al ỹ reprobate: al such then as haue had at anie time liuelp beleefe to be saued bi christ maye be suer of their saluation. And so also they, whiche haue once at the leaste bene perfectelp geneu to God, and committed to his gouernaunce, vpon the conenaunte, that he shall serue hi nselfe of them accordynge to his owne purpose, and with truste that bp Christ and his mere goodnes he hath accepted them for his owne, they maye also beleue that they are saued, bycause that he shal be no lesse God to them, then thei shal be promised of him.

Therfore hauing had in that couenaunte liuelp faythe, that God wyll forgeue them as his Chyldren, in suche sorte, that he wyl conducte them to saluacion, although they (as muche as lyeth in them) were continuallie prompte to all euyll: yet is it necessarp to saye, that sence God hathe taken them for his (as they knowe bp the liuelp faythe that they haue hadde thereof) that they shall ouercome that wyckednes and haue honoure therebp.

This is not spoken to declare that it is possible for Gods elect to be wholy geue to synne. but if it were possible, yet should they recouer that pestilence.

For

For hys goodnes passith the peruersnes he wold not haue inspired them to giue them selfes, if from withoute beginning, he had not elected them and take thē for his owne. Some peraduenture will saye, if we were not lye ones suer to haue beue for a litle time in the fauour of God, to haue had his spirit in vs, and liuely faith in him, that we did beleue suerlye to be his elect: yet we knowe not if it haue bene a perfect fayth or not, we feare it to haue bene a certeine cold opinion and leste we were begiled in beleuing to be in gods fauor and elected of him. I answer that this is an euidente signe, that ye haue neuer had hitherto liuelye faith and knowledge of christe. For as it is vnpossible to haue spre within the brest and not fele it, so is it impossible to haue in the hart christ, the holye ghoste, ardent charitie and the fierye lighte of fayth, and not to perceiue it, and this is, for that his lighte is so clere and effectuous, that not only it maketh thē to se, and liuelie to fele with the spirit, that christe is deade for them vpon the crosse, that they are elect and sauid, but also it doth make them knowe, that it whiche they see, is by diuine inspiracion, that it is the holye spirit whiche testifieth vnto the spirite, that they are the sonnes of God. Whose testimonie

Rom. viii.

is

is more clere, open, firme, and certeine, then al the outward oracles and miracles of the world, which without the inward testimonie of the spirit, can leaue vs none other then doubtful. Now, ỹ he that hath in him Christ and the spirit of God, doth fele, know, and perceiue it: it is clere by Christ which sayde that the world knew not the holy gost, but that he was knowen of them in whom he was. And by sayncte Johan, which sayd also In this we know that Christ is in vs, euen by the holy gost which he hath geuen vs. 1. Iho. iii.

Therfore sayd Paul, trie your selues, make some proofe of your selues, is it possible that ye should not knowe Christ in you, if ye be not reprobate? And in an other place, know ye not how ye are the temple of God, & that the holy gost dwelleth in you? The holy spirite goth searching throughout, and iudgeth euery thing, & sayth is so clere, ỹ it sheweth vs the profunditie of god: & thou wilt that it be blynde of it selfe. Yea Paul sayth, that the holy gost is geuen to vs, to the ende we myght know those thinges that haue bē geuen vs of Christ. The kyngdom of God is peace (as writeth Esai and Paul) without feruile feare, in much certentie. Therefore as Christ sawe, that he was in the fauoure of his father, and his beloued sonne, so also 2. Cor. xiii. 1. Cor. ii. Esa. xxxii. Roma. xv. Luke. i. 1. Tess. i.

do the electe se them selues, all thoughe not with so cleare lighte and certentye, but that they goo somtyme doubtynge, stumbling, and wauering. But they oughte wyth the Apostles to pray Christ to augmēt their faith. And seke with their good workes continually to make knowē to thē selfes more perfect their saluation and vocation, that therby as by the effectes or fruites they shuld come into the ful riches of certeine perswacion, and vnderstandinge of their election and saluation. Paule also knew he was in the fauour of God, in faith, hope and charitye, elected the sōne of God, saufe and suer, and that he had the holy goost and Christ within him, when he said that he was one of them that Christ was come to saue, and that he knewe in whome he beleued, that he loked for the Crowne, that nothynge colde seperate hym frō the loue of God, whiche had elected him before the constitution of the worlde, that he had the spirite of adopcion of the sonnes of God, and that Christe was he, who spred and spake in him. Saint John also saied: we are suer we know God, and that we liue in him, worldlie and carnall beastes are they, which know not God in the holye goste, nor tholethynges which be his, euen as men not regenerate, they are rustical papistites of so

Luke. xvii.

1. Tessa. i
ii. Timo. iiii
Rom. viii
Gala. ii.
ii. Cor. iii.

Gala. ii.
Joh. xiiii.
i. Cor. ii.

ab-

abiecte and base a spirite, that they can not beleue that God hath loued them so much, that by the death of his only begotten and most intierly beloued sonne, he would saue them, take them for his chyldren, and make them his heyres: But astonied of theyr sinnes, they are euer afrayed of hell. Where the regenerate fele in such sorte the charitie of God in Christ, that they knowe them selues to be saued. Neyther canne they once thynke that Christe (who hathe all his fathers power and shall be theyr iudge) wyll refuse, lose, or dampne them, and geue sentence agaynste his brethern and members, Math. xxv. for whom he dyed on the crosse, and would dye agayne if it were necessarie. They haue Ephe. i. in them also the holye goste for an earneste of theyr saluation. But if God had geuen vs nothyng but our beynge, should not we for that onlye benefite, fele so muche the greate goodnes of God, that we myght be sure and certayne of our saluacion? And nowe he in euery creature dothe sparkle towardes vs loue, with innumerable benefites, yea in Christe vpon the Crosse, casteth he the flame of perfecte charitye, and shall not wee fele so muche the goodnes of God that wee should beleue to be his electe?

If one only shulde be saued I wold truste surely to be he, if al the men & angells wold tel me that I were dampned, I cold not beleue them, although thei did alledge al the reasonnes possible, but I wolde euer giue more truste to Christe alone, who vpon the crosse, with his blonde and deathe, doeth tel me I am saued, thē I wold to al the rest, for he alone, hath more power in me, thē al the reasons & authorities without him. Prouided only ꝑ I se him nō liuely fayth, dead for my saluacion. Yea in that case seing my selfe, by Christ, to be ꝑ sōne of God, I wold with. Paule excōmunicate the very angels as superior to them, if thei wold saie the cōtrary, or gainesaie the gospel, and the great loue and benefit, which in that case I shuld fele by Christ. Paraduenture thou wilt say it semeth me not, that I cā be suer of mi saluacion, because I am fre to do euell, so mai I sinne & be dāpned. Our life is in such sort variable, that to giue a certeine iudgement, we must tarye the end, for euery one wolde haue thoughte, that Judas shuld haue bene saued when he was called of Christ, & yet it is sene, that it is contrarye. I answere, thou begilest thy selfe, in thinkinge thy saluacion dependeth vpon the likelyhod of thy workes. Paule affirmeth, that God hath elected

Gala. 1.

Ephe. 1.

hs by his mere mercy in Christ, not bicause we were holy, or for that he foresawe oure good workes, but because we should be holy, and should do good workes, and perseuering in thē, we should dye in his fauour and grace: Inwardly doth God cal his electe, geueth them knowledge of him, and doth iustifie & glorifie them. Therfore doth Paul adde and say, if God be with vs, who cā be against vs? And he ment if we be once electe, we can no more lose our selues: meaning, there is nothing that can let the election of God. Yea euery thing serueth to saluacion, euen sinne. Therfore where thou saiest, thou mayst sinne, it is true, and peraduēture thou shalt sinne. Neuertheles if thou be the electe, thou shalt algates rise againe and be saued: wherof thou mayst be certein and sure, so that once at the least thou haue perceiued thy selfe in Christ, and by Christ saued, neither thou oughtest so much to dispayre in thy selfe, as that thou shuldest not much more trust in ỹ goodnes of god, knowing that the Gospel is not the law, but mercie, and know thou that when the electe fall in any sinne (whiche God doth not permitte but for the benefite of them, and the other electe) whilest they are in that erroure, they fele in them selues, a certeine hyddē vertue, Roma. viii.

whiche withholdeth and refrapneth them, from doyng worse, it biteth, nippeth, and re-
prehēdeth them of the euel fact, and doth en-
duce and spurre them to conuert. There re-
maineth euer a certeine hate of sin, although
they be sometime ouercome of frailtye. So
that they neuer turne frō God with al their
power, nor run wholy to vice with a lose bri-
dell. God hath them euer for his owne, and
gouerneth them as his lawefull Childrene.
And speaking oftē in their herts he saith that
Luke.xii. which he said to his Apostles: feare not litle
flocke, for it hath pleased youre father, to
giue you his kingdom of his mere goodnes
although you be vnworthy. And if thou wol-
dest bring in Salomō, who sayth, none kno-
weth whether he be worthy of hate or loue,
I answere. It is clere (chyflie by the wordes
whych folow) that he ment, that man were
he neuer so iust & wise, was so blinde in this
world, that he cannot know by the workes
of God, ỹ is by prosperity or aduersity, whe-
ther of him self, he be worthi of hate or loue.
And this is bicause God giueth his giftes so
indifferently, to the good and euell, to the e-
lecte and reprobat. Thou wilt say pet, Paul
1. Cor.xiiii. said: my cōsciēce doth not reproue me pet am
I not therby iustified before God, therfore
it can not be knowen. But I answere, that

thentēt

thentent of Paul was to saye, that thoughe by grace of the Lorde he had ministred the Gospel, in suche sorte, that his conscience dyd not rebuke him of any erroure (whiche was imputed vnto hym for a sclaunder of false christians) neuertheles he held not him selfe iuste for this, neither was he iuste, he iudged him selfe iuste by Christe, and not by preaching the Gospel irreprehensiblye in the syght of man, but yet not in the presence of God, for that he hath not preached it w̄ the whole force of spirit, fayth, & loue. So that here Paul did condēne the opinio̅ of them, which iudge thē selues iuste by theyr owne workes, but he doth not reproue the iudgemēt of those, which iudge thē selues righteous & saued by the bountie of God, & death of his onlye begotten sōne: but doth approue it. With Paule also agreeth Job, when he sayde, that although he were iuste, he durste not iudge him selfe so, that is, he durste not holde hym for ryghteous, by his owne proper ryghteousnes and workes, but by the iustice of Christe. Job. ix.

Hence then that it maye and oughte to bee knowen of vs, that wee are in the fauoure of God, and hys electe, lette vs force vs continuallye to encrease in more knowelege of the Goodnesse of God:

so that firmely establyshed in the lyuelye faythe of oure saluacion, we maye as chyldren render hym all honoure, laude, and glorye: by Jesus Christ oure Lorde. Amen

(,ˁ,) ☞ (.·.) ☜ (:.:.)

¶ Uvhether it be good or euel to beleue that we are electe: the fourthe Sermon.

Some saye that it is euel to beleue that we are electe, bycause, that as the beliefe io be reprobate, bringeth men in dispeyre: so the beliefe of eleccion, is cause of presumpcion. But the iuste and the holy flye bothe the oue and the other extremitie. They are not exalted in presumpcion, beleuing to be electe: nor fallen in the botomles pytte of dispeyre, wyth beliefe of dampnacion, but kepe the meane waye, euer standing betwene both. And I say that it is true, that none ought to dispeyre, or yet to presume, but assuredlye to hope and beleue to be saued and elected: Mary by oure

owne

owne workes, this is an euyll vyce, and ought to be fled. But to beleue to be elected and saued by the liberalitie of God, by the deathe of Christe vpon the crosse, and hys workes: thys is no presumpcion, but a hope whych hath regard (as diuine & theological vertue) not to oure merites, but onlye to God by Christe. And as we cā not loue him so muche, but that we euer lacke of the perfection, so can we not to muche hope & trust in him. Yea we lacke euer bycause we do not promise of God so muche as we shulde do, he that beleueth to be saued, becommeth not proud, nether magnifieth him selfe, nor his workes, but the goodnes of God, and the grace that we haue by Christ. Therfore is it not euell. Peraduenture thou wylt saie one oughte to stande in feare. I agre therto, in the reuerend and louelike feare, the whiche importeth obseruaunce of reuerence to God, but now not so vile: for we ar no more seruauntes but sonnes, not Hebrenes but Christians, we are not vnder the lawe but grace, we haue God for our father, and not onlye for a Lorde. Therefore our office is to loue him like childrene, and not to feare him, as seruauntes, sence that we haue the spirite not of seruitude but of adoption, of ye sonnes of God. If our saluacion did depēd

Rom. viii.

Rom. vi.

Rom. viii

in

in any parte vpon our selfes: I wolde saye we ought to feare our dãnaciõ yea to be sure therof: but sence it is al in ỹ hãdes of God,

1. Iho. iiii. therfore beholding not oure selues, but hys goodnes discouered in Christ vpõ the crosse we may be suer and certeine of our saluacion. Perfect charitie chaseth away al seruile feare, & faith neuer douteth if it be perfect: the feare then of our damnaciõ groweth of imperfectiõ of our charitie, faith and hope. We ought neuer to feare the mercyfulnes of God, but our owne wyckednes. Thou woldest saye, if we were wholie confirmed in grace, we shuld not nede to feare, but we synne daylie, therfore it is necessary to stãd in doubte. I answere that yet thou goest aboute, to builde my hope vpon my workes the whiche shuld be no hope but a presumpcion. If we shulde hope wyth condition if we do well, and persever therin, my hope shulde stande wyth desperacion, for of my selfe I knowe I ought to despaire. If I had the synnes of the whole worlde, yet wold I moste stedfastly beleue to be saued without any feare of dampnacion, neither may this be sayde to be euell, for that I woulde not builde my hope but vpon Christe. If thou woldest saie, ỹ feare of dampnaciõ causeth men to abstein frõ sinne, therfore it is good.

I aunswere, that it causeth men to refrayne in their owne loue, as doth the fear of death wherby they become dayly more sensuall in them selues, and therfore truely, worse inwardly. Feare worketh wrathe in God, euen as the lawe doth: and although it cause the abstaine frō some euill outward worke, neuerthelesse the venime remaineth within, the which is so much the worse, as it is more vnited to the inwarde partes, yea that feare geuen to the vngodly, is the scorge of God. The electe (knowinge that God in this present lyfe doth punyshe more the legittimate chyldrē then the bastardes) abstaine also by this feare more then the other. But truly the loue of God, the quicke feelynge of hys greate goodnes, to beleue firmely by Christ and his grace to be the sonnes of God, elect and sure in deede, are those thinges whiche mortifie vs to the worlde and to our selues, and maketh synne displeasauut to vs, euen frō the botome of the hert. Therfore where the seruile feare maketh Ipocrites, the sonlyke loue maketh true christians. If ẏ woldest sai, to beleue so, is a thing veri perilous because ẏ herof thei take occasiō to liue idle, yea to geue them self to al vice, saiyng I wil make my paradise in this world, for euerye wai I shal be sauid, sēce ẏ alredi I am elect.

I answere that whē one beleueth to be elect and perceiueth in spirite the mercifulnes of God in Christe, then God tasted in Christe hath in the herte such efficacie and strength, that he can not offende, but is forced to dispraise the worlde, & is rapt to so highe estate that he falleth to oblivion of the world, him selfe and his paradise, setting only God before his eies. Therfore sayeth sainte John. Who so hathe this faithe, sanctifieth hym selfe. So as thē of chariti springeth but goodnes, euen so is it, of this faith & hope. Knowest thou where in is the parille? In beleuing to be elected, by theire workes, and by beleuinge in Christ not stedfastlye, but to haue only a certaine barraine, idle and a dead opinion therof, the which stādeth in ỹ worste life, in suche sorte that of that colde and vnfrutefull fayethe, they may take occasion to geue thē to Idelnes, and all vyce. But now not of that perfecte faith, the which is effectuous in doinge worckes by loue, beinge an enflamed lyghte, the whiche is neuer without burninge. If also thou wouldest say in beleuinge to be electe thou shouldest peradaduenture be begiled, therfore it is euell. I wold yet answere, that I wolde soner geue faithe to the holy goste, whiche testifieth in ỹ hartes of the electe, that thei are the sonnes

Ioh. iii.

Gala. v.

of God (as Paule writeth) then to the that woldest put me in doubt of it. The electe to heare inwardlye in their hertes a spirituall voyce, quicke and devine, whiche biddeth them not doubte, and that they are suer of theire saluacion, & that God loueth them, and hathe taken them for his children, and that thei can not perishe: the testimonie of God is greater thē mans. Rom. viii. Jhon. v.

Therfore not onlie he is to be beleued afore man, but he deserueth to haue giuen vnto him vndoubted credite. If thou woldest sai, it might be, not the spirite of God but their imaginacions. I saye, that what so euer it is they knowe better then thou, for that (as Paule saithe) none knoweth what is in mā but the spirite of man, that is within hym. 1. Cor. ii.

ffarder I am suer, that the same spirit whithe saith to me, I am electe is the spirite of God bicause the faithe I haue of my election, springeth not of my worckes, but onlye of the goodnes of god, vnderstand in Christ and for that of his goodnes can growe nether gyle nor falshod, therfore am I suer to be in the trueth. Deceites & falshedes, mai, & do come, of the belefe to be saued, by workes, and electe: Moreouer the lyght whiche the electe haue of their saluacion, is so cleare, that they do not onlye se them selfes

sure

suere therof, but they knowe also, that the lyghte and knowledge they haue, is supernaturall & diuine. But we suppose as thou saylt, that in beleuinge to be electe only by Christe and the goodnes of God, I myghte be begiled (whiche is false and impossible) yet wolde I still saye, let me be deceiued for it is good to be so begiled, sence I can finde no thinge, that so much doth kindel me into a sincere and pure loue of God, as to beleue to be elected bi his mere goodnes. Therfore vsinge it to make me inamored of God, I oughte not to be withdrawen, chifelie for ỹ I am happye, onlie bi that faythe, of ỹ whiche whosoeuer is voide, is not yet entred in to the kingdome of God, where is nothinge but ryghtuousnes peace and Joie.

Rom.viii. Finalli Paule beleued to be elected as in many places he sayth he, yea he glozied therin (neuertheles in God) and so to beleue he induced others, the which, if it had bene euel, he wolde not haue done. Therfore if it be not euel, let vs also with Paule, glozi vs by God in Christe, who likewyse induced the Apostles, to beleue ỹ theyr names were writē in heauen, that theyr heauenli reward was plētuous, & that they shulde iudge the xii. tribes, & therby brought them to beleue thei were electe, and that is also suer, that if

Luke.x. Math.xv. Math.xvi

that

that belefe had bene euell, he wold not haue
caused it. Thou wilt saie, thou oughtest not
to compare thy selfe, equall wyth the saincte-
tes. I saie it is true that I ought not to pre-
sume to be like them, or holy by myne owne
worckes, for while I presume of my selfe, I
muste of force become a deuell, but it is not
euell to compare with the saintes in veritie,
for they were humble, and in beleuing that
they were elect, they gaue to God all laude
and glorye bycause they did not beleue to be
of the electe for their merites, but for Chri-
stes. And wold to God, I mighte beleue ẏ
firmelye and with stedfast fayth, the sacred
scriptures are ful, that we ought not to des-
peire of our saluacion, but that we ought to
hope and beleue to be all readye saued, and
dayly to certifie oureselues therof bi doing
good worckes, which are a testimonie to vs ii. Pet. i.
of oure election, and that we shulde also in- i. Iohn. iiii.
creasse in charitye, to take from vs all feare
of oure dampnacio to the end we may serue
God without feare, in rightuousnes and ho
linesse as zacharie sayde. And likewise wee Luke. i.
ought to demaũd perseueraũce in the good
ẏ faith to obtein it. Therfore to trust to be
saued, & as the elected & to hope & beleue to
be saued & of the electe, is not euel. Paul al-
so saithe: oure hope was neuer confounded
nor dyd shame to them that had it.

And lykewyse that fayth, was neuer begui-
led. Wherfore then is it euyll that I beleue
stedfastly to be saued by Christ? Let vs be-
holde then wyth open eyes of liuely fayth,
Christe vpon the crosse, in whome we se
presentlye the goodnes of God in the
face in suche sorte, as we maye be-
yng pilgrimes, to thende wee
may render to him al laud,
honor & glory through
Jesus Christe oure
Lorde. Amen

Whether it be necessarye to saluacion to beleue that we are elected or not: the fyfte Sermon

Hebr.xi. Mar.xvi Johan.iii.

Fayth is very necessarye, because that wythoute it, not onlye God cã not bee pleased, but he that beleueth not shall be condempned, and is alreadye iudged. But it is also impossible, that one that doth not beleue to be elected should beleue as he ought to do any of the articles

nceessarie to saluaciō. And to proue ẏ this is true, if ẏ beleuest not ẏ thou art one of the elect, thou beleuest not in God, in the maner that thou arte bounde, bicause that it suffiseth not to haue a certeine dead opinion that God is: but thou muste effectuously beleue that he is thy God, ẏ he loueth the, that he is propiciatory to the, ẏ he is cōtinually beneficial to the, that he hath most special cure of the & causeth euery thinge to serue the to saluacion, & therfore that ẏ arte electe. Yea who so beleueth not that he is electe, doeth not fele in spirite, the benefite of Christe.
Therfore beinge without Christ, he is with oute God, and knoweth him not as Paule wryteth. Then howe is it possible that thou mayste beleue perfectli that he is thy father if thou do not beleue that thou arte his son, and therfore his heire & saued. Thou canst also neuer earnestlie beleue that God is omnipotente, if thou vnderstande not, that continually he vseth his omnipotēcie towards the, in doinge the good. Whiche when with the spirite thou didest proue, thou shuldest of force beleue thy selfe to bee his heyre, if thou beleue not thou arte elect, howe canste thou beleue that God hathe created the heauens, and thearthe, & that he susteineth & gouerneth all to thy behofe hauing of the

Ephe.i.
Gala.iiii.
Gala.iiii.

moste singuler cure: it is nedefull, that with liuely faith, imbrasinge al the world for thy owne, thou perceiue effectuallye the goodnes of God, in euerye creature. And when that is, thou shalt be inforced to beleue, that thou arte the sonne of God. Thou canste not also beleue in Jesu, that is that he is to the Jesus and sauioure, if thou beleue not that thou arte saued, nether canste thou beleue that he is thy Christe, that is to saye a Prophete kinge and priestе, if thou fele not in spirite, that he doth illuminate and lighten the, as a prophet, rule the as a king, and as an onlye priestе is offered for the vpon ỹ crosse. The which if thou dideſt beleue thou shuldeſt also beleue to be elected. Howe shalt thou beleue that Jesus is the onlye begotten sonne of God, thi Lord come into the world to saue the, and geuen to the, with al his deuine treasures and graces, if thou doſt not beleue, thy selfe to be one of his lambes, ỹ canste not beleue (as thou arte bounde to do) that he died for the, nor perceine his exceſſiue charitie, so that with Paule ỹ maiſt saye, nothing can seperate me from the charitie of God. Jt is necessarye to beleue, that Christ vpon the crosse hath satisfied for thy sinnes, and that he hath reconciled the, satisfied to his father and saued the, and therfore

Rom. viii.

fore that ỹ art the sõne of God: he that beleueth (as he ought) ỹ Christ is rysẽ to iustifie vs, doth also know him selfe saued, & so he ỹ perfectly doth vnderstand that Christe our head is ascẽded into heauẽ & entred for vs in possessiõ of paradise, perceiueth him self risen with Christ, & alredy bi hope being ascended into heauẽ, practiseth with ỹ minde in Paradise, where Christ is sitting in peaceable possessiõ of thinges celestial: he saieth vñ Paul, we are made safe by hope, it suffiseth not to beleue ỹ he shal iudge the quicke & the dead ỹ which also the deuils beleue, but that the sẽtence shalbe al in thi fauour, hauing to thi iudge, him ỹ died vpõ the crosse for thee. We cã not liuely beleue the sẽding of ỹ holy ghoste, if we fele it not in oure selues: and if we do feale it, we shalbe forced with Paule to saye, the spirite of God rendrethe testimony to oure spirite that we are the sonnes of God, therfore heires and saued. Neyther is it inoughe that there is a church of God, but thou muste beleue to be a porcion therof, & one of the lyuely stones, & therfore one of the electe. And to beleue the cõmunion of sainctes, thou must feele, that as a mẽber of Christ, he doth perticipate his grace vñ the, and ỹ thou art therby saued, ỹ must also beleue ỹ remissiõ of sinnes, ỹ is not only that

Phillı.iiii

Ephe.ii.

Rom.viii

Roma.viii

he dothe pardon sinnes, but that he hathe pardoned the thine, and so elected the. Euen so thou must beleue, that thou shalt rise glorious, and haue life euerlasting. Then ther is no article of our faith, that can be beleued in suche sorte as it ought to be, of those whiche do not beleue they are elected. To the Christian it is then necessary to beleue that God is his God, and father: that he worcketh all for his benefite, and that Chryste is come, was borne, hath liued, died and risen againe for his saluacion, so that with liuely faith he imbraceth Christ wholi for his own with al his treasur and grace. And likewise al his life, death, resurrection, assention and glorye, and perceiueth the charitie of God in Christe, as if there hadde bene no mo but onlye him selfe in the world, and that Christ for him onlye, wold haue wrought and suffered, no les then he hath done. The which when thou dost beleue, thou shalt perceyue thou arte elect. Yea he that beleueth not he is electe, can not praye as he oughte, beinge withoute faithe, withoute the whiche (after Paul) we can not effecteously recommende vs to god, bicause ẏ we must aske in faith, if we wil aske in veriti & be hard, now if ẏ beleue not to be his sōne & heire, how cāst ẏ (as Christ taughte) say our father, & as a sonne with

Roma. 2.
Jaco. 1.

with cõfidence aske him grace. Praier may wel be made, of infidels and Jpocrites, but lyke folishe scoffers and mockers. When ỹ saiest, halowed be thy name, thy kingdome come, thou must haue in the, the spirit of adoption of the sonne of God. And as the sõne is moued of vehemente loue, pure and sincere, to desire the kingdome and glory of the father: so must thou (seinge the, the sonne of God) with a deuine spirite, by the force of loue, aske and desyre that thy heauenlie father be honored, and reigne in his elect without rebellion. Likewyse shalte thou neuer thancke God with all thy herte, if thou beleue not to be one of ỹ elect: yea if thou shalt doubte therin, or thinke to be dampned in thy harte, and in thy lyfe, and paraduenture also with thy wordes, thou wilte dispraise him, that he hath giuen the a beinge, that he hath create the world, sente Chryste, and so the reste his benefites, and wilt saie. Jf J am not saued, what do these thinges profit me? it had ben better for me, ỹ J had neuer ben, as Christ said of Judas. Jf J shalbe dampned, the death of Christ serueth me not, but doth inflame & burne, wt al ỹ reste of his benefites: ỹ canst not in perfection thē thācke god, if ỹ feare dampnaciō. But who so beleueth he is one of ỹ elect & therby ỹ al thinges Mar. xiiii. Rom. viii.

ſerue him to ſaluacion, euen the verye troubles, he holdeth for a ſpeciall grace and benefite, in them perceiuinge the goodnes of God, he giueth him thanches with all his herte. Who ſhal he be that committeth him ſelfe holy to the gouernaunce of God (as euerye one oughte to do) if he beleue not that God is his father, that he pardoneth him, & doth take of him moſt ſinguler cure? Other wiſe they ſhal neuer truſt in God, but with Adam ſhall feare him, and flye, ſekinge to hide him ſelfe from the face of God, nether is it poſſible, to loue God in veritie, honor him as he ought to be honored and approue for iuſte and hollye all his worckes, and ſo delite wholye in him, if he fele not in Chriſte ſo much the goodnes of God, that he ſe him ſelfe hys ſonne & alſo heire. If he know not him ſelfe to be a ſonne, he ſhal feare as ſeruaunt, and in all his worckes haue reſpecte to him ſelfe, his paines, diſpleaſures, incommodites, diſhonoures, and hel, or els to this paradice, and not to the glorye of God. As he that ſeeth him ſelfe a ſonne, lord of al and heire and ſuer therof: ſuch a one worketh onlye by ſtrength of ſpirit, & vehemēcie of loue to the glory of God, to whome he hath turned his whole intent, & to that ende ordreth his whole lyfe. Alſo it can not be poſſible, to

Gala. iiii.

loue

loue thy neighbour as thi selfe, as a brother in Christ, and mēber wͥ the of ẏ same bodie, if thou do not beleue to be in the nomber of the sonnes of God. And finalli ther can not one good worcke be done, but of them that are regenerate, sonnes of God, members of Christe, and haue in them the holy spirite which testifieth in their hertes, that they be the sonnes of God. And mai parteli be sene howe false and vngodlye, is the doctrine of the antechristians, that where as it is cheiflye necessarie to beleue that we are elected, & also aboue all thinges most commodious thei force thē selues to withdraw euery one frō this fayth, perswading them to stand in doubte, as thoughe they had wherin to mistruste the goodnes of God, vpon whome onlie depeudeth oure saluation, as our dāpnacion doth of our selues. But let vs praye to God to open our eyes, to the ende they maye no longer blaspheme, but render to God all honor, laude, and glorie, by Jesu Christe our Lorde.

Osterius.

☞ Amen. ☜

☞ (.·.) ☜

¶ If it be good to seeke to know wherfore God hath some electe and some reprobate: the syxt Sermon.

Hy desyre maye be wycked, as it is in many, to whō it apeareth that it should haue ben better, if God (who being of power as he is) had elected all men, and semeth thē, that in this God hath lacked of charitie, yea in theyr language, they say in their herrte secretly. If we had bene God, we would haue elected all, and would haue had more charitie thē he. Now behold, whether this be vngodly, folysshe, proude blasphemy, or not. They Imagine to haue more loue to the soules, then he, that for to sane them gaue his onely begotten and dearly beloued sonne vpon the crosse. There are some other, to whom it semeth on the one syde, that god can not erre: and on the other parti, hearinge that he hath reproued many, they thinke the cōtrary. They are not certeine by fayth, that God can not erre, and that al that he willeth, must nedes be iuste. Therfore to make it clere, they go

1. Iohn. iiii.

searching

fearchyng, wherfore he hath not elected all men, and they would fynd a cause where is none. If such were godly, they shuld quiete and satisfie thē selues, & shuld haue their felicitie in the deuine pleasure, wout searching to allēd any yler. It is eupl thē to seke wherfore god hath elected some, & other some not if this grow of the suspicion that God may, or haue erred. The godly knoweth certeinly by faith ẏ he can not erre, & hereupō resteth. There are some that aske after it of arrogācie and presūpcion. They woulde be answered, that god had elected them for theyr good workes, to haue wherein they mpght glory of them selues. And whē they hearsay that God hath elected them by grace, it displeaseth them, they gainsaie it, seming them there resteth nothinge to glory in. And they perceiue not that thys is the whole glory of the humble and true christiane, to be saued by the mere grace of God, and Christ crucified, and to glorie only in God by Christe, and in them selues not to se, but thynges worthy to be ashamed of, to thend ẏ to God only be honour and glory. It groweth also to many of vnreuerence, for if they coulde se howe inaccessible the maiestie of God is, howe irreprehensible is his wyll, and howe incōprehensible is his wisedome, they wold

1. Timo. iiii

not

not set them selues to dispute with God, spe
cially if they knewe howe blynd, darke, frā
ticke and folyshe they be. And who art thou
sayd Paul, that wilt dispute with God, an-
swer and contend with God? Paul was re
turned from the thyrd heauen, where he had
heard secrets, so hygh that it was not law-
full to speake to man. Neuertheless doynge
reuerence to the diuine secret indgementes
he sayd: O profoūd riches of the wisedome
and science of God, how incōprehēsible are
his iudgementes? And man, blynd, folyshe,
and vngodly, is so high minded, that he wil
do wronge to God, condēpning him, and re
proue his holy, iust, & irreprehensible indge-
mentes. And how many are thei that seke to
knowe, speake & wryte of it, and be commē-
ded therfore? And al that they can Imagine
by force of their owne wytte, and naturall
knowledge (which can not perce so hygh se-
cretes) they put in writyng. And they are as
arrogant, as if they were in goodnes and sa
pience superior to God: to be adored of the
worlde, they condemne the workes of God.
Ther are many which are not cōtēt to know
asmuch as God hath vouchsaued to opē to
vs, but they wold knowe also a great deale
more. But it is not the office of a good ser-
uaunt, to wyl to know al the secretes of his
Lorde: yea the some ought to contente hym

Roma. xi.

with the secretes of his father, and to know of it only, as much as is reueled to him and to be suer and certeine, that he wil not faile, to manifest al that shal be expediēt for him, euen so we ought to contente vs, to knowe that which God hath, and doth reuele vs, knowing that he doth loue vs in such sorte, that we haue not wherin to doubte, that he wyll fayle to manifest vnto vs, all those secretes, the knowledge wherof shalbe profitable and necessari. Yea christ him selfe said that he had made knowne, all that he hadde heard of the father, oure office is to seke, to taste and fele with the spirite, that which he hath opened to vs, and we may also desire to know all that pleaseth God to reuele vs, for the benefite of oure soule, and his glory, nowe for that God (to beate downe carnall man, to the ende that to him, be geuen al hōnoure, laude and glorye) hath vouchesated, to open in the holy scriptures, wherfore he hath elected some, & other some he hath not: Therfore we mai & ought to seke to know it that we may so much ỹ more honour God: but we ought to beleue it to be so, as God hath declared, & to cōtent vs with that way, God hath taken, in electing & reprobating, neither to thinke nor suspect, that God hath erred, nor ought to despre any other waye, but Ihon. 15.

but to be satisfied and pleased, with so much as pleaseth the Lorde, without beinge curious, in wyllynge to knowe more, then that which pleaseth God to reuele vnto vs, and all that to thende that by Jesus Christe we may render him al honor, laude, & glorie. Amen.

(.˙.)

¶ Of the diuerse effectes that it worketh in man to beleue that our eleccion is al in the handes of God, and that of him only it depēdeth: the seuenth Sermon.

¶ is seene by experience, that of one selfe cause, doth growe sometimes contrary effectes. And is euidēt bi the sun, whiche hardeneth mire, and meltеth waxe: and this is by theyr diuerse disposicions. Euen so of the belief that our elecciō is wholy in the handes of God, dothe springe in men contrary effectes, by theyr contrary disposicions. The vngodlye perceiuing

perceiuing that in the deuine minde is resol
ued theire beinge, to be saued or dampned,
they are wroth wͭ God, thei blaspheme him
with their hearte, they cal him parciall and
vniuste, they giue them selues to do euell I-
noughe, sayinge euerye waye: that shalbe
which God hath infalliblye foresene, & im-
mutabli determined, yea their faltes thei cast
in the face of god, thinking ẏ he is the cause
therof, many also despaire of their saluaci-
on & presume more of them selues, then they
hope in God, they beleue that they shuld be
saued, if theyr saluacion dyd depende vpon
them selues, & therfore if thei could disturbe
the deuine counsayles, and make that their
saluacion shuld not be in the handes of god,
they wolde do it. And this is for that they
knowe not their owne greate mysery howe
blynd, infirme, frail, and vnprofitable, thei
are to God impotēt of them selues to good
nes, and full of all wickednes, and that thei
dyd neuer worke (if it were put in the balāce
of deuine iustice) that merited not to be pu-
nished, and so likewise they fele not ẏ great
goodnes of God, nor the benefits of Christ
but thincke him to be Irefull, reuengable,
disdaineful, proude, parpetuall, vniust and
malignaunt, as them selfes are. There are
some whiche haue not perfecte fayth, but
thei

they are not so vngodly as the fyrste. Nowe these when they heare say, or thincke ẏ their saluacion is all in the handes of God, they remaine confused and euell contented. And this is also for wante of knowledge of the goodnes of God, they truste partly in God and partly in thē selues, they loue not God, nor truste nor hope perfectly in him they remaine doubtfull, and knowe not whether it be best to depend all vpon God or not, and it semeth them that it shulde haue bene beste that in some parte it shuld depend vpō them selues: & yet thei thincke it wel beinge al in the handes of God, troubled in suche sorte, that thei cā not tel which to chuse: Therfore they liue in a great perplexiti. They consult some times with the holye scripture or with thē that haue, the knowledge of the truth, & they find that it is al in the handes of God, & they iudge (whē their eies are somewhat opened to the goodnes of God & their own miseries) that it stādeth wel, and that so it is beste, but then harkeninge to humane prudence, the whiche not beinge wholye mortified, wolde haue parte of the glorye to it selfe (so proude it is.) And as that, that is blynd, and seeth not the impotencie and malignitie of man, it perswadeth him that mā might in som part be saued bi him self, wher

elles he mai despaire, if it stand al in ꝑ hand of God. Therfore it cōcludeth, that it were better if it dyd depend vpon vs, and chiefly for that men become negligent, in thinkinge that it depēdeth wholi vpō God: where thei wold stire them selues to be feruēt, if they dyd beleue that in any parte it rested in thē. And although such finde the contrary in the sacred scriptures, neuertheles they force thē with the obscure lighte of their blynde prudēce, to draw it out of the texte, expounding it as may beste serue to their purpose. But ꝑ godly perceiue on the one side, in such sorte their owne proper ignorancie, frailtie, impotencie, & malice: And on the other partie the great boūtie of god in Christ crucified, that it cōtenteth them to be so, all in the hande of God, not only for ꝑ it hath so pleased god, but also for their owne cōmoditie: because that whereas if in the leaste iote it depēded vpon them, they should holde thē selues dāned. Now they fele so muche the excellencie of god, that certified of their saluacion, thei knowe thē selues elected, & hold it to be sure seyng by faith that it is al in the hāde of one their so mightie, sapient, excellēt & louing father. Wherfore by this benefite, thei are stired to loue him singulerly, to thāke, lande, and serue hym as childrē for his mere glory with-

wythout respecte at all to themselues, their hel or heauẽ. And if God would set in their handes, although he would be bounde that they should be able to do al thinges wt ease toward their saluacion, yet they wold not accept the bargaine: and that is because thei know we that they are contrary enemies and traytours to them selues: so that if they had paradise in their handes, then they should set it fal to the ground. And also for that, thei do make experiment and proue so great charitie of God in Christ, that it certifieth them of their election. They can not thinke that Christe beyng their iudge, and dying vpon the crosse for them, should geue sentence against them: yea they know, that who so beleueth in hym shall not be iudged. but shall be so certeine of his saluacion, that he shall not nede to make discussion of his lyfe, for there shal not be any to accuse hym, neither should it be cõuenięt that those which haue the spirit of God, and are his sonnes, the brethern and members of Christ, should be examined and iudged. But with Christ thei shal be iudges of the other. Therfore the elect, sure of their saluaciõ, wold not chaũge Christ their iudge wyth any in this world, although it were their deare frynde or nere parent. Yea if God did put in their arbitre-

Ioh. iii.

Roma. viii.

Matth. xix

ment

ment to haue Christe for theire iudge or els to be their owne iudges of thē selues, with full power to geue sentence in their fauour although it were not iuste, yet to be approued, they wold for all this, chuse Christe to be thepre iudge, forthat they truste more in him then in them selues. Also thei loue God so much, that they wold not glorp, but onlp in him bp Christe. And this is al there true glorpe. Pea if they colde let or disturbe the deuine counsaple, or if it were necessarpe to be dampned they wold chuse, rather to be in paine for the will of God, then in all the pleasures, disagreinge to the deuine wpl (if it were possible) they counte them selues vn worthp to suffer for the wpll of God. They holde them selues happpe to honoure him with sufferinge, and wpth beinge where it pleaseth to their lord, they lamente onlpe of the iniuries they haue done to God, but of that whiche God wpll do of them with the spirite, they are contente, although the flesh be repugnaunte and wold not suffer. This shuld be a hel to them, when God (if it were possible) wold not dispose them to his glori but to vse them to his honoure they wolde satisfp them selues with all, and content thē to know it so to be the deuine pleasure: now these are in a continuall paradise bp faithe

allreadye they haue had the sentence geuen in their fauour, by hope they are ascended into heauē, sayinge with Paul: we are made safe by hope, and by loue they enioye God.

Rom. viii

In thē then of the belief, that their electiō is all in the handes of God, groweth firme fayth, and hope to be saued, the loue of God sincere and pure, and chrystiane vertues, rb the frutes of good worckes. I wolde haue pitie on the firste sorte, but their desperaciō groweth of an vngodlye minde, yea it is moste impietie, to despayre of the goodnes of God, moste perfect, shewed in Chryste crucified, as in one his liueli Image. I haue compassion of the second, and enuye at the thirde. The seconde maye easelye be cured with shewinge them theire frailtie, ignorauncie, and malice, and on the other partie the omnipotencie, infinite sapience, perfecte goodnes, pitie, mercy and chariti of God, shewed in Christe vpon the crosse. Of the firste, I do not despaire vtterli, but I know well it is verie difficile to cure thē, but God is of power, of the stones to raple vp children to Abrahā.

Math iii

they haue nede to be praied for, and that the Lorde take frō before their eies, suche veiles of ignorauncye, & make them see their owne great miseries, and the incomprehensible goodnes of God, to the

ende

ende that reknowledging al their wealth to come of God, they maye render him al honor, laude, and glorie, by Jesu Christe oure Lorde. Amen.

Howe it ought to be answered to thē ẏ lamente that God hath created them foreseyng theyr dampnaciō: the eight Sermō.

There are manye, the which althoughe of God thei haue had their being, ⁊ manye other benefites, neuerthelesse they thanke him not, but are vngratefull. They are sorye, and lament of all the wealth they haue had of him, saying: Lord, if the being where thou hast geuen vs, with the rest of thi gyftes, dyd serue vs to saluaciō, we shuld thāke the therfore: But bicause they serue vs not, but to dāpnacion, therfore we cā not but cōplaine vs of the. Nowe to these ought to be answered thus: Either you beleue to be of the electe or not. If they saye yea: it ought to be sayd to thē, ye shuld thāke God of so much grace, that he hath shewed to you already, in chosinge you frō so base a being, to so high an estate, ⁊ you lamēt your selues; behold if your ingratitude be greate.

And if they wolde saye we are not sorye for oure selues, for we beleue to be elect, but for compassiõ on those poore ones ỹ reprobate. Then I wold to be sayed, it is no true pitie to haue compassion vpon them, that are vngodlye, against the deuine goodnes, shewed chiefly in Christe crucified. Thincke you happelye, to haue more charitye then God? take heede that youre demaunde, wherfore God hath create the reprobate, grow not of the doubte, that God can do them any iniustice. Do ye feare ỹ God, being verye righ-

Ephe.i. tuousnes, yea charitie it selfe, can do thē any wrong? But if you liueli and verilie did beleue to be electe by Christe, by mere grace & mercye of God, ye shulde feale in suche sort the deuine goodnes, that there cold not enter into youre minde so vngodlie conceptes. They are in good custodie, beinge in the hãdes of God. They are in the power of one which neuer did, n or mai do, one of ỹ leaste cruelties, yea he neuer doth iustice, but it is with great mercie. Will ye knowe more of the deuine secretes then Paule? which rapt

1 Cor.i. to the thirde heauen, heard thinges so highe and so secrete, that to man it is not lawfull

1. Cor.i. to be spokē of? It suffised him onlie to know Christ crucified. Is it not thincke ye inough to you to knowe Christ crucified, in whom

are

are hidden all the treasures of the wisdome and science of God. And if that suffice you, in Christe is sene non but the electe, the reprobate are without Christe, & in Christe only ought we to contemplate and beholde our election, your office shuld be to attende to your selues, to encrease daily bi Christe, in greater knowledge of the bounti of God, and to make certeine to ỹ world with good workes, youre vocation and election, and not to be so curiousse of other, forgettinge your selues. And if thei wold saie, we doubt and feare also leaste we be reprobate, & therfore we complaine vs, and wold know whi he hath created vs, forseing our dampnacion: nowe these muste be exhorted not to despaire, but to contemplate & loke in Christe, in whome they shall se them selues elected. And so thei shal not haue wherof to take occasion to lament, after it must be sayd to thē for as muche as ye do not beleue verely yt be of the electe, it is a signe, that ye haue not liuely lyghte of Christ, nor of his greate benefite, & not knowinge Christe, it behoueth to saye with Paule that ye know not God in veritie, and that ye are without him. And howe is it possible thē, that you beyng without God, and without the true knowledge of him, shulde understande and knowe his

1. Timo. iiii.

ii. Pet. i.

Gala. iiii. Ephe. ii.

high secretes: It is not possible to know sooner the deuine iudgements then God. Ye be therfore without faith, and I proue that it is true, because that if ye had faith, ye shuld se so clerely that God doth euer thing wel and can not erre, that you wold aske non other reason. And for that who so is without faith, is frantick concerninge the deuine thinges, it must nedes be saide that you are euen so, and now is it a frensi, your demaū ding a reason of the creacion of the reprobate, neither shulde it be possible to satisfie you, till suche time your reason were healed bi faithe. Yea while that ye are so withoute lighte supernaturall, beinge therof not able to conceiue, he that shuld serch to quiet you with resones, shulde also enter into a frensi with you. Humble then your selues to God and aske him faith and not resones, because that thinges supernaturall, can not be sene but by faith. Insatiable is the golfe of folish and frantike curiositi, the godlye adore the high & incōprehensible iudgemētes of God and with humilitie, thei are contente to tast in them bi faithe, some drop, of the deuine sapience & goodnes: where the vngodly presuming without faieth, haue a wil to perce, to the inaccessible counsaile of God, and remaining in darcknes, become madde and folyshe: ye perceiue not that ye want ỹ true

cōceiuyng of God. If ye thinke ẏ God may erre, or do any thing vniustly: you wyl perhappes adde light to that perfect light, rule the diuine sapiēce, correct that infinite goodnes, iudge that iudgeles iustice, & condēpne that supreme mercy & charitie. If thou didst se the hyghnes & magnificēce of God, & on the other syde, the basenes & vanitie of man, and how in al thinges he depēdeth vpō him ye shuld se ẏ he neuer punished thē in suche sorte, that they deserue not to haue a greater punyshemēt, being so frantike & proud, ye are not capeable nor worthy to haue lyghte of the hygh iudgemēt of God, yea you deserue to remayne so cōfused. And for that, it is the iust iudgemēt of God, that for the earnest peine of your hel, ye shuld go euer with your troublesome thoughtes, cōpassinge by such darke & inextricable mases. Therfore although I could geue you a reasō of al the workes of God, I wold not do it. Humble you thē to God, & aske him fayth, for with ẏ only ladder, we ascēd to ẏ intelligēce of the secretes of God. And thē whē ye shall haue faith, seinge ẇ clere & supernatural light, ẏ god doth all thinges well, ye shall nomore care for a further reasō. And if also ẏ shuldest seke it, it shuld be with a godly mynd to be so muche the more able the better to beholde God, in his iust & holy iudgementes.

And then I wold saie to you, ỹ God might haue saued al, but he hath not willed it, yea forseing the dampnacion of the vngodly, he created them, not for to saue them, or to the end thei shuld be saued, but to serue him self of thē, so much ỹ more to be shewed bright and glorious, to the world. The which is a more beutyful, more riche, more happy, and more wonderfull ordinaunce, then if synne had neuer bē in ỹ world. And this is because Christe and his electe (of synne) haue taken occasion, to honoure God more then if the world had euer ben innocent, and God with greateste sapience, dyd reduce all the disorders, into a more meruelous order, then if the world had neuer ben disordred by sinne. If sinne had not bene, the saintes had neuer bene persecuted, imprisoned, and slayne, no more Christe crucified. Where then shulde haue bene their victorye, their Palme, triumphes and crownes? And if the reprobate wold say: we are forced to confesse ỹ God hath done well to permit the sinnes of the electe, that after as the prodigall sonne, of his errour & miseries, toke occasion to open his eies & know him self, yea, & to returne to his father, to humble him selfe to repēt with hart, & axe him pardō and therbi to taste the fatherly charitie, when he pardoned him, in

Ozone. xix.

Rom. vi.

more

more perfecte maner, then he had done before: so the electe, of theire sinnes take occasion the better to know them selues, and the bountie of God, and it is no small benefite of God, that he suffer him selfe to be wounded of his childern, and beare with it, to the end that some daye, opening theire eies, thei may se their greate ingratitude, and the excessiue loue that he beareth them. God also of these, may be afterwarde suerlye serued, at euerye noble and great enterpryse, as of them that are altogether his, not only for ẏ he hath created and preserued thē, but much more because that by sinne being loste, with the bloud of his only begottē sonne, he hath recouered them. And so was Christe serued of Paul, & of his other mighti chāpions, we muste of force confesse also, that God doeth well to permitte the sinnes of the reprobate to excercise the elect in vertues, for the greater triumphe of Chryste and his glorie. But it semeth that it shulde haue bene better, ẏ after that God had serued his tourne with them, he shoulde touche theire herte, and geue them his knowledge, and his grace, so that they also of theire sinnes should take occasion, to reknowledge theire vice, and the goodnes of God, so that they might be saued, to them ye ought to say: sence ye con-

fesse

fesse, that God hath done well, to permitte the sinnes of the reprobate, ye can not deny, but that for thē thei deserue to be dampned. Ye are also forced to sai, that god dampneth them iustli, sence that thei haue sinned: God then doth wel to permitte them to sinne, and when they haue sinned, he may iustli damne thē because that voluntarilie thei did sinne, and the falte was theires and not Goddes. Ye can not then complaine you of God, if he dampne you, but are constrained to saie he doeth well. And if they saie it is true, but yet it shulde seme vs to be better, and with his greater glorye, if after he were serued of thē, he wold saue them. To these I answere firste that is beste, whiche pleaseth God, & because it pleaseth him to dampne thē, therfore that is beste. Then if God in the end of the life, shuld geue light to all, And so at last euery one shuld conuerte, thei wold do manie more enormious sinnes thē they do. ffor the vngodlye wolde saye, we maye do euerl euell, let vs take oure pleasure and liue frelie, without any feare, for euery waye in the end we shalbe saued. And for that one onlye sinne is worse thē al the peines of the dampned, therfore it is beste, that they be dampned. Theire dampnation serueth also to the electe, in as much as that seruaunte whiche

when

when he seeth iustice done to his felowe ser
uaunte that before woulde haue strangled
hym, knoweth the goodnes of his Lorde,
and the malignitie of the man: so the electe,
by seyng in the dampned the iustice of god,
do come to more knowledge of his mercye
and iustice, and also of their owne miserie.
God is serued then of the reprobate, to illu-
strate and setforth his glory, and vseth thē
for instrumentes, not only whyle they are
in this lyfe, but in death and in hell. His glo
rie also is more discouered (as Paul wry-
teth) by haunge in his great house vessels
of golde, of syluer, of wodde, and earth, of
mercy, & of wrath. But let vs thanke God
that he hath elected vs, and praye hym that
he geue vs so muche lyght of his goodnes,
and so muche feruencie, that although he
wold euer be angry wyth vs, not onely we
should be content, but that we holde it for
a singuler priuiledge, that he wyl vouch
safe in such maner to serue him self of
vs, to thende that in euery state, &
for euer, we may render him
al laude, honour, and glo-
rie, by Jesu Christe
oure Lorde. Amen.

☞ (.˙.) ☜

¶ Wherfore God hathe elected vs : the nynthe Sermon.

It shuld be no lesse then a very folyshenes, when one entendinge to speake of colores, shuld bringe in the opinion of one that is borne blynd. and not illuminate by miracle. So is it madnesse in the thinge supernaturall, to alledge the iudgement of them that are not inspired but with naturall vnderstandinge. And by aduenture haue talked, of high, hydde & deuine secretes, euen as it hath semed well, in their owne blind and darcke vnderstãding, hauinge therby their eies euer open, to magnifie man. Now bicause that of the supernatural matters, ther is so much knowẽ as is reueled and opened to vs. Therfore lokinge in the holy scriptures, I find that God hath elected vs by Christe, that is, that God lokinge in the progeny of Adam, saw nothing there that was worthy of our election: but tourninge the regarde to his own goodnes and Christes, in whom he was so wel pleased, that bi him he did electe vs, he therfore chose vs not because we were holie, but be-

Ephe.i.

Math.iii.
Ephe.i.

cause

cause we shulde be, so that the deuine grace
founde no saintes but made saintes. Ther-
fore did Paule geue thanckes to God, that
had made vs mete to the enheritaunce of
saintes. He chose vs then because it pleased
him so, for he loued vs frelie without seinge
in vs any thinge, worthy therof. He elected
vs (as wryteth Paule) after the decreed pur- Ephe.i.
pose of his owne will, to the laud and glory
of his fre mercie and not for our worckes.
So that not bicause we were iuste and wor-
thi in his sighte, he did electe and cal vs, but
(as Paule saieth) bicause he hath elected, Roma.viii.
therfore he doeth call, iustifie and glorifie
vs. In suche sorte, that he willed not the end
for the beginninge sake, but the beginninge
for ỹ end sake. He hath saued vs, after Paul
not by the worckes that we haue done, but
by his mercy. In a nother place he saieth, ỹ
he hath deliuered and called vs with his ho
lye vocarion not after oure worckes but ac- ii. Timo.i
cordinge to his pourposed mercie, giuen all
readie to vs before the creaciō of the world:
so then, as of the secretes reueled to the litel
ones and hidden from the wise and prudent
Christe did giue none other cause, but for ỹ
so it pleased the father, so of our electiō there Math.xi.
may no nother cause be alleged, but only be
cause it is the pleasure of God. Paule wil-

leth

leth that the purpose that God hath made vs, maye not depende vpon our workes, because it shulde not be firme as it is, nor we sure, as Christ sayth we are, and Paul also. If thou woldest say, that Paul to the Rom. spake of the eleccion of Jacob & Esau, concerning the fyrst byrth, & not cōcerninge the heauenly inheritaūce, I wold answere that Paule with that trope, dothe declare the maner of the eternal eleccion to paradise, otherwyse the elecciō of Jacob, shuld be in vaine, in the which is sene (touching the thinges of the present life) nothing but calamitie & trouble. But the principall intente of Paul is to proue that although the carnall Hebrues be not saued, it resteth not therfore, that Jesus is not the Messias, for ẏ the promises were made to ẏ spiritual hebrues, ẏ which in faith do imitate & folow Abraham, & they are the elect. When God also in Mala. sheweth to the Jues that he hath loued thē, because he loued Jacob of whom they descended, and hated Esau: His reason had ben vnuailable if God dyd loue and chose by workes.

Roma. ix.
John. x.
Rom. viii.
Roma. ix.

Mala. i.

For ẏ Jewes might haue answered: if thou didest loue Jacob & the Hebrues, it was because thou didest forsee their good workes: and in lyke case thou wouldest hane done to Esau and the Gentils, if thou haddest foresene

Roma. ix.

lene any good workes in them. But Paule sheweth that the Messias is come also to the gētils, because God geueth his gyftes with out hauinge respecte to workes. If thou demaund wherfore he hath elected thē? Paul answereth, because it is written: I wyl shew mercy on whom it pleaseth me. Therfore Paule doth inferre and bringe in, that paradise is not his that wyl, nor that runneth or laboreth by hymselfe to get it: but his that God wyl shewe mercy vnto. He myght also haue answered, that although God hated Esau, before he was borne, & before he dyd sinne, he is not therfore wycked, for he had hym not in hate or he did forese his wickednes. But he saith that he doth indurate whō he wyl, to set forth the brightnes of his glorie. And to his purpose he doth alledge the example of Pharao. Now tel me howe it is possible that God can forse in vs any good, if he determine not to geue it vs? Thou wilt say, he saw that some could vse well frewil, and some not, therfore he chose the fyrst, and refused the seconde, they coulde not vse it well, wythout hys grace. Roma. ix.

Wherefore then dyd he determine to geue that grace of well vsynge to the one and not to the other?

It behoueth to returne to the deuine wyll, and saie, because it pleased him not: for the bsinge wel of fre wil is the effecte and frute and not the cause of election. Peraduenture thou wylte saye, he did determine to geue grace to all, but he sawe that some wold vse it wel and those he chose, and some cuel, and those he forsoke. But tell me, the vse of that grace is also the gyfte of God, wherfore did he not determine to geue that grace to all, & also to vse it? Thou muste nedes saie at laste also, because it pleased him not. If thou wilt saie, those that vsed it not well, was not because thei lacked the grace to vse it, no more then the other, but they did not occuppe it when they had it, the defaulte was theires & not of God, nor of the grace. If it were so, we shuld haue wherin to glorye in our selues. But Paul is in the contrarie, & willeth that to God ought to be rendred all honour and glorye, so as frō him commeth al goodnes. We might also of our selues, seperate vs frō the reprobate, and so our hope shuld not be al wholy in God, our saluaciō could not be certeine and suer, as Chryst said: nor the cause of oure election so hid, as Paule saieth it is, yea fre mercie shulde be no more fre merci, if we might be saued by worckes and paradise shuld be a rewarde, and not a

1. Cor. iiii. Romm. iiii. 1. Timo. i. Tito. i.

Ihon. i. Rom. iiii. vi. ix. and. xi.

gifte

gyfte cleane agaynst Paule. The Hebrues dyd mo warckes thē the gentils, and neuertheles he did chose the gentils, and reproned the Jewes, that soughte to be iustified by theyr workes. God from the beginning forsawe in vs nothing but repugnancie and rebelliō agaynst his grace, being by the sinne of Adam, the children of ire, proue, and enclined to all euyl. Paule calleth our elecciō, the eleccion of fre mercye. Dauid sayth: he saued me, because he loued me, and because it pleased him. He saueth then his electe because he delitethe in them, and distributeth his mercy, after his owne wyl. Thē he hath begotten vs voluntarily by mere mercye, and not by our workes: so that the. xij. Apostels dyd not chose Christe, but he chose thē to the Apostleship. So we be not they that haue chosen God to saue vs, but God is he that hathe chosen vs to saluacion. Euen as Paul was called withoute workes by free mercy, because it pleased God: so he was elected to shewe his mercie, and the aboundaunt ryches of his glorie. It is humilitie it selfe, to beleue that we are chosen by grace. Thys opinion geueth al glory to God, and to vs only confusion. And because we can not erre in glorifiyng to much the fre mercie and bountie of God, and abatinge the

Ephe. ii.
Gene. viii.
Rom. xi.
Psal. xvii.
ii. Reg. xxii.
Psalm. xliii.
i Cor ii.
Jaco. i.
Jhon. xv.

Acte. ix.
Gala. i.
i. Timo. i.
Ephe. ii.

pryde of man. Therfore it is moste sure, yea, although it stode not wyth the holye scriptures, as it doth. And the more it displeaseth the carnal man, because it cõfoundeth al hys glorye, so much the more it is pleasing to the spiritual, because it magnifieth God, Christ, his fre mercy, & the gospel. And to say my opinion, it pleaseth me best, to be all wholy in the hande of God. Yea if mine electiõ were in my custodie, I wolde (if I myght) render it vnto God, in whose hand, it must of force be better, and more sure. Yea woe to vs if in the least point it did depend vpõ our selues. Se then what becommeth of them that imagine (although falsely) that it dependith onely vpon the goodly workes that they do, to make thẽ selues elected again, wher on ỹ other partie, ỹ shalt se, that those which with lyuely faith, beleue to be by the mere mercy of God, and by the death of Christe, in the number of the electe, and sonnes of God (for that they ele in Christe, and by Christ, the greate charitie of God,) are by strength of the spirite and loue, forced to do workes to bee wondered at: not seruile, for they see them selues heyres, but the workes of a sonne, sincere and pure to the glorie of their lyuely father, beynge preuented by loue.

If thou wouldeste beleue, we are not

worthy

worthye to be so elected by free mercye, I woulde aunswere, neyther that Chryste shoulde suffer for vs vpon the Crosse, but dyd he not therfore die? Chriſte hathe not elected vs, because we were worthy therof, but for the glorie of his goodnes: The cause of oure eleccion is not then to bee soughte, but at the diuine wyll. Ephe.i.

Of the reprobate, I entende not to dispute, wherefore God hath cast them of, because it is neyther nedefull to vs, nor profitable to knowe. It serueth to humble vs, and to knowe better the greate goodnesse of God, that wee are elected by his grace, and not by our workes.

The christiane ought to beleue to be one of the chosen, and it ought to suffise hym to haue Chriſte for his booke, in the which he seeth hym selfe electe, and to knowe that that appertaineth to hym. And although Paule to the Romanes spake a worde therof, it was but incidently or by the way, for it doth apeare it was not his principal intēt to seke the cause wherfore God dothe reprobate and caste them of. It is inoughe for vs to thynke ỳ the omnipotencie of God, beyng infinite, hath neither limites nor bōdes, Ephe.i. i. Cor.xi.b.

therfore may he do with his creatures with out contradiccion: and the deuine wyl may do of them, determine and wyll al that, that with hys whole power he maye do, beynge the whole ruler, and necessarily most ryght in all hys wyll, yea the very ryghteousnes it selfe. Wherfore honoringe the bryght and lyghte iudgementes of God, let vs beleue that God dothe not condempne, but wyth iust and irreprehēsible counsayle, albe it the iustice of his iudgementes be to vs incomprehensible, and that none is in hell, but by hys owne wyckednes: Our office is then to humble vs, and cōtent vs in the diuine wil, reknowledgyng that we be not worthy, althoughe we suffer all punishment, to set forth the brightnes of the glori of god, to whom, for al his workes, is due all honoure, laude and glorye by Jesus Christe oure Lorde. Amen.

Romm. xi.

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Whether the electe cā be damned or not: the .x. Sermon

AS it is writtē, god seeth frō the begynninge and for euer al thynges, and hath of all, certeyne and infallible science, & particularlye knoweth hys electe, theyr lyfe and their end. So then as God, by the necessitie of his beinge can not be corrupted, neither diminishe nor augment, beyng infinite and wythout ende, nor be altered, beyng most simple and pure, nor chaunge place, beynge vnmeasurable, fyllyng al places: so also maye not his determinacions be chaunged: neither by ignorāunce for lacke of forsight and consideracion, neither for defaulte of power, since he can not be letted or weakened, nor his wyl resisted. Neyther may he chaunge by malyce, or for want of plētiful goodnes, for his purposes are moste good and fyrme. God then is immutable in all his doynges, chaungeth not as chyldren, nor lyke olde men, but as Dauid saith: The counsayl of the Lord shal stande for euer: that must nedes be that god hath determined, neither is it in our power to chaunge his purpose, disturbe the diuine

Baru.iii. i. Joh.iii. ii. Tessa.ii.

Roma.ix.

Mala.iii.

counsayles, destroye diuine ordinances, nor lette hys wyll, whych is Empresse, and owres of the hand mayden. Therfore what God wylleth, muste bee, and not ỳ he must wyl after our phantasie. Nowe because we

Ephe.1. are not to be elected, but (as Paul wryteth) God hath elected vs, before the constitucion of the worlde, and is in his determinacions immutable, it is of force therefore to be as he hath determined. So likewyse he seeth and knoweth all thynges frome the begynnyng, wyth certeine & infallible knowledge: it is therefore necessitie that, that bee, whyche he hath foreseene, or elles it muste nedes be that God may chaunge, and that of oure ipse and ende he hathe no perfecte knoweledge. but a doubtful opinion, wherin also he may be beguiled, and that saying were a moste wyckednes. Thou wylte saye to me, thou arte deceyued in imaginynge that aboue is tyme, and succession of tyme, and that God hathe foreseene and determined all that is yet to be, so that hys determinacion and knoweledge is already passed, in suche sorte, that he can not otherwayes knowe, nor wyl, without his chaunge whiche is impossible. And therfore thou iudgeste it necessitie, that all that come to passe, whiche he hathe foreseene and determined.

But

But it is not so, for abone there is no ende or succession of tyme, nyght nor dape, nepther was nor shall be, as there is here vnderneth the heauens, ther is onlie all the presente tyme, and onlye one moste clere dape of one inseperable instaunte, the whyche by hys eternitie extendeth to the succession and processe of all tyme. And I answere, that I knowe ryght well, that to God euery thing is presente, although beyng vnder thys celestial Sphere, where is folowynge of time to make vs better vnderstand, we vse with Paule to saye he hathe electe vs: but tell me, doest thou beleue that the election of those that are in thys presente syse, and lyke wyse those that shall be, is nowe in beynge in effecte and present before God, or not. If thou sayest no, thē shal it neuer be, for vnto him is no time to come. If thou sai yea, then maye it not be wythoute mutacion in God, sence thou grauntest it once to be.

If thou wouldest saye it myght be no beynge, yet it coulde not be no beynge, but in the instaunt of the Godhead, in whych thou grauntest all thynges to bee, for as muche as aboue is no succession or course of tyme, and so in that selfe instaunt indiuisible, thou woldest haue it possible, not to be any being and yet a beyng: for almuch as it is not so.

Therfore if thou consent that God (I saye not hath sene) but doth se and determine all thynges, sence that God is immutable, and his science infallible, & that ther is no course of tyme, by all meanes, lykewyse it is to bee sayde, that, that must nedes be, which God wyth perfect infallible knowledge doth fore see, and stedfastly determine. Because that (if wyth God there were any time past) euē as that coulde not, not be whiche God had foresene by his infallible prescience, and immutably determined: no more can that thing not be, which he doth presently se and determine. Thou wylte say, I graunt that al that shāl be, which God doth foresee and ordeine, and so God shall not be beguiled, nor yet chaunge, but yet neuertheles it myghte be ỹ cōtrary, although it shal neuer be. But thou seest not howe thou art deceiued, thou graūtest that al the electe shal be saued, neuertheless thou sayest they may be dampned: And wherto serueth this, may be, if in effect they shall not be dampned. Therfore this argueth but in wordes, it is curiouse and vnprofitable. Nowe, as if thou woldest graunte that an elect could be damned, thou shuldest be forced to saye that God maye chaunge. Therfore thou sayest, that all may be saued, which argueth yet that the electe may be dā

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ned, and so thou muste nedes confesse, that God may also be beguiled, & vary in his ordinaunce, which is impossible. That the elect then may be dampned, it is a thynge false, heretical, and vnpossible: it can not be verefied by no sentence compound nor deriued, sence that in God cã be no mutaciõ nor successiõ Therfore if he be elect, he must nedes be saued, and it must nedes be sayd, that the eleccion of them that shall be saued (I wyll not say hath ben but standyng in that eternitie) is in beynge because that if it were not nowe, it shulde not be hereafter, sence there neither is, nor can be with God, but alway the present tyme. Then God hauinge in his diuine mynde geuen vs paradise frome the beginninge, and when he geueth neuer repẽteth (as Paule writeth) it is of necessitie to saye that the electe be saued. Paule writeth that the eleccion of God is firme, and the diuine purposes stedfaste, and that the Lorde knoweth his wyth perfect infallible knowe- Roma. viii
ledge, which ought to be to vs a sure foun- Roma. ix.
dacion, whereupon we maye stablyshe vndoubted fayth of our saluaciõ. To this purpose Paule sayd, that those that God hathe knowen for his, and therfore elected & purposed to saue them, those he hathe predestinate to be conformable to the Image of his Rom. xi.

sonne

sonne, and those, hauynge them after created, he doth call wyth an inwarde callynge, in suche sorte, that they answere agayne, for because they are the sōnes of God, therfore they heare hys voyce, and beleue hys doynge ordeyned to eternall lyfe. Yea he draweth them, and geueth them a newe herte, and these that he calleth he iustifieth, he geueth them Christe, and the lyghte of hys faythe, hope, and charitie, and all other christiane vertues apparelynge them, he doth enrich them wyth many gyftes, treasures, and graces, & afterward doth happely glorifie thē. Therefore from the fyrste to the laste it followeth, that the electe must nedes be saued. Paule added and sayd: if God be wyth vs, who can be agaynste vs: meanyng, if God hath elected vs, and determined to saue vs, he beynge omnipotente, and hath taken vpon hym thys enterprise to saue vs, who shal let hym? Yea he would haue sayde, no man, because that Christe sayde, none can take them out of the handes of my father: it happeneth not to God as to man, whyche maye tymes doth wyll a thynge, seketh and canne not fynde, as the Hebrewes, whyche sought theyr saluacion, and coulde not atchieue it, and that because they sought it not by Christe, by hys mercy, nor by faythe, but

Iohn. 6.

Rom. 11.

but by workes. It is not so wyth God, because that he, when he wylleth any thynge, it commeth to passe, and his eleccion (as writeth Paule) commeth to effecte. Moreouer God hath geuen his electe to Chryste, and draweth them to hym, and those that go to hym drawen of the father, he chaseth not awaye, as hym selfe sayde: he loseth them not, but knoweth them for hys shepe, he calleth them to hym, they heare hys voyce, he prayeth for them moste effectuously, and is euer hearde. For them he shed hys bloude, and gaue his lyfe, euen as for them onely he was sente, and came into the world, to them he dothe manifeste God, geueth them lyfe, and maketh them happy. They are then in good handes, beynge in Christes, out of the whyche none shall take them, as hym selfe hath sayde. They may perysshe that are the sonnes of perdicion, as Judas, but not the chyldren of eleccion. The elect are sure, for ther was neuer none of them that perysshed nor neuer shal, yea it is vnpossible, for christ speakyng of the false prophets which shuld be in the kyngdome of Antichrist, sayde they shoulde seduce the verye electe, if it were possible, for to shewe that it was not possible, yea for theyre sakes, those dayes shall be shortened,

Jho.x.xi.v.xvii

Math.xv.

Jho.xi.v.xvii.

Math.xiii

All

Al that God hath wrought and shall worke is for his electe, for whome he dyd create the world, & preserue the same, sente Christe into the worlde, and wylled that for them he shulde dye vpon the crosse, for them he hath most special' care. If God made suche accompt of the Hebrues, that to thend their name shoulde not be forgotten on the earth, he dyd ordeine. that if the fyrste brother died wythout chylde, the second was bounde to rayse vp sede to his brother: thinkest thou ẏ he wil not make rekening of his elect whose names are written in heauen? Yea, I wyll thou know, that although Christe be he, by whose meanes al ẏ elect are saued, neuerthe lesse not by his impotencie, beyng geuen to hym all power, but because the thynge of it selfe is impossible. Christ can not saue a reprobate, nor damne an electe. Nowe muche lesse is it in our power, if we be electe, to dampne our selues, or if we be reprobate to saue our selues, yet ought we not to cease to worke wel, because that if we are sure to be dampned, we are yet bound euery way, for his infinite goodnes, moste hyghly to honour hym. Let vs then geue thankes to god that hath not only by mere mercy elected vs for hys, but to thende we myght be sure of oure saluacion, hath ordeined that oure

Deute.xv.

Luke.x.

Mar.x.
Math.xxviii.

dampnaci

dampnacion shal not lye in our owne power (beynge his electe) and with thys geueth vs suche grace, that we may in this present lyfe, render hym all laude, honour, and glarye, by Jesus Christ our Lorde. Amen.

Whether God do agraūate, harden and blynd the hertes of men or not, and in what maner: the eleuenth Sermon.

IT is read in the holye scriptures, that God put in Saul a wicked spirite to vexe hym and a lying spirite in the mouth of the Prophets to begyle Achab, & that by Sathā he moued ỹ hert of Dauid to nūber the people against his precept. And moreouer he doth harden, blynde, and make grosse the hertes of persons, and geueth them ouer in to a peruerse mynd. And Paul wryteth, that he hath shut vp al men in vnbeliefe & sinne. And although many helde for vngodlines thys maner of speaking, & therfore thei do not onli abstain frō pronoūcinge such lyke wordes, but also go about to expoūd & make thē better, emē-

dinge

i.Reg.xvi.
iii.Reg.xxii
ii.Reg.xxiiii.
Exo.i.vii.x.xi.
and.xiiii.
Esa.lxiii.
Jhon.xii.
i.Cor.iiii.
Roma.ix.x.xi.
Esa.vi.

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Deute. xv.

Luke. x.

Mar. x.

Math. xxviii.

dampnaci

dampnacion shal not lye in our owne power (beynge his electe) and with thys geueth vs suche grace, that we may in this present lyfe, render hym all laude, honour, and glorye, by Jesus Christ our Lorde. Amen.

Whether God do aggrauate, harden and blynd the hertes of men or not, and in what maner: the eleuenth Sermon.

IT is read in the holye scriptures, that God put in Saul a wicked spirite to vexe hym and a lying spirite in the mouth of the Prophets to begyle Achab, & that by Sathã he moued ỹ hert of Dauid to nũber the people against his precept. And moreouer he doth harden, blynde, and make grosse the hertes of persons, and geueth them ouer in to a peruerse mynd. And Paul wryteth, that he hath shut vp al men in vnbelief & sinne. And although many helde for vngodlines thys maner of speaking, & therfore thei do not onli abstain frõ pronoũcinge such lyke wordes, but also go about to expoũd & make thẽ better, emẽdinge

ii Reg. xvi. iii. Reg. xxii ii. Reg. xxiiii Exo. i. vii & xi. and. xiiii. Esa. lxiii. Jhon. xii. i. Esr. iiii. Roma. ix & xi. Esa. vi.

dinge them, forcinge them selues to bringe them after their phãtasie, to suche a way, ỹ they haue a kynde of godlines therin. And I thinke they are moued to do this, to thende that of these thinges men should not take occasion to thynke that God were the cause of synne, or els to imagine wyth the Manichees to be .ii. first beginnings, the one good, cause of the good, the other euel, cause of the euell. Neuerthelas I wyll not, ought not, may not wyll to be more holpe then God, that speaketh in holye scriptures. And it is more wickednes to wyl to correct the tonge of the holy goste, because that none speaketh nor can speake more circũspectlye then he, nor with greater thyrst of our saluacion, nb the zeale and honour of God. Wyth al this euery one ought to knowe that we are the cause of synne and not God: yea it cannot be thought, that God is a God, if it be not thought that he is wythout faulte, wythout euell, infinitely good and iuste. Therfore as to vs is due all confusion, ignominie, dishonor, reproche and euel, so to God all honor, laude, and glorye. It is not euel then to pronoūce these wordes, in the maner that they are wrytte, saying that God doth agrauate, harden, and blynde, but it is good.

Thou wylte saye, tell me how these wor-

des

des are to be vnderstande, that God dothe harden, blynde, and suche lyke: so that therby I may not take any occasion of offēce. I aunswere, that after the opinion of some, God doth harden, and so blynde the herte of a person, in as muche as he foreseeth and forepreacheth his hardenes, as he did forese and foresaye the obstinacie of Pharao. But knowe thou, that when he sayde to Moses, I wyll harden the hert of Pharao, he wold not onelie say, I foresee that he wyll be hard herted, and I tell it the before, for then the wordes whiche he spake after, shoulde not haue agreed therwith, whyche were: for to shewe my power, that my name maye be declared throwghout the whole worlde.

But wyth those wordes he threatened to punyshe hym, as it is read, that he punished mo people for theyr sinnes, wyth blynding them, hardenynge them, with lettyng them do after theyr desyres of theyr owne hertes, geuinge them ouer into a frowarde mynde, in passions and shamefull effectes.

Deut ii.
Esai. vi
Jhon. xii.
Psal. ii. lxxx.
Roma. i.

Therefore there are some whyche saye, that God manye tymes dothe harden and blynde sinners, when sufferyng, yea geuing them prosperitie, and distributinge his mercy and benefites, when they oughte to open

theyr

thepr eyes to so greate benignities of hym, and be inuited therby to repent and chaūge thepr lyfe, they, of this bountie of God take occasion to become worse, euery daye more blynde and indurate. But I saye that the vertue and also the vice standeth not in prosperitie nor yet in aduersitie, but in the men them selues. So that as to the electe euerye thing worketh to saluacion, and by the speciall grace that they haue of God serue hym in aduersitie as in prosperitie: so to the reprobate, euery thyng serueth contrarye, & hurteth, yet by theyr defaltes as not only prosperitie & aduersitie, but also the preachinge of the Gospel, and the miracles do hurt and hynder them. Therfore Paule sayd, that as to the electe, Christ was the odour of lyfe, so to the reprobat, he was ỹ odour of death. Rom. viii. 2. Cor. ii. It is nedeful then to say that God doth harden and blynde the hertes of the reprobate, not because he geueth thē aduersitie or prosperitie, nor because he suffereth them, and sheweth them many benefites, but for that he geueth them not grace to vse them, and the commoditie therof, to the glorp of God: It may be truly saide that he dothe harden and blynde the hertes of the sinners, when he taketh from them, or geueth them not his grace, nor the vnderstandynge of his will, because

wyl, because that in such case, it is force that man remayne blynd and indurate, and that euery thynge serue them, to the dishonor of god, wher as if they had that inward grace euen of theyr synnes, they should take occasion to honour hym. God doth blynd men. whẽ withdrawyng his lyght, he hydeth his face, and as Moses was vailed, so spredeth he the vaile of ignorance ouer the herte of the reprobate: so that god in withdrawinge the lyght of his grace, blindeth the hertes of infidels, in such sorte, that not only the gospel is hyd from them (as Paul writeth) and they erre, but standyng in that darckenes, they can not beleue. And so also doth he harden, not for that he geueth prosperitie or aduersitie (of the which the electe also are partakers) nor because he withdraweth not the grace, but the swetenes and the sensuall felyng therof, of the which many saintes were voyde: nor yet for that he moueth their hertes to euell, or cause in them any obstinacie or euell qualitie: but only in wythdrawyng hys grace, which molifieth a herte of stone and maketh it flesshe, it is of necessitie ỹ the hert remain hardened. And so lykewyse he chaseth awai the sinner, whẽ he doth not cal hym, & draw him to him before. Yet for all this god sinneth not, for he is not holdẽ nor bõde to geue vs this grace, he may hardẽ ỹ

Deute. xxxi.

ii. Cor. iii.

ii. Thess. ii. Jhon. xii.

Ezech. xi.

molifie after his owne pleasure, yea the sin ner meriteth not onlye to be punished with payne and priuacion of paradise, but also wyth priuacion of his grace: and that this is true, iudge, if God had kylled Pharao, when he caused all the Hebrues chyldren to be caste into the floude: woldest thou haue sayd that god had bene vniuste? Surely no. And yet if then he had died, he had ben damned, and remained obstinat for euer. Wherfore myght not god execute iustlye, the same sentence, as concerning blyndyng and hardening, vpon others, wyth wythdrawinge hys grace? And on the other partie (as they are preserued) that shal be not amisse to preserue him in life for a few mo daies to be serued of hym, as of an instrument of wrathe, prepared frome the beginninge, to exercise his people in vertue, to thende that deliuerynge them so diuinelye, they myght knowe the great goodnes, power, & iustice of god. And so beynge his name celebrate throughout the world, he might be feared & loued. And finallye all to hys owne glory, as wryteth Paul & Moses. The iudgementes that we geue vpon the secretes of god, are verie madnes, if by faith we do not enter into his sanctuary. God dothe inwardlye call the electe, as Paul wryteth, and they beleue that god, as theyr only father, wyl neuer forsake them,

Roma. ix.

Exo. xxxiii
Psal. lxxi.

Rom. viii.

them, but shall endue thē wyth suche grace, that all thynges shall serue them to saluaciō, euen synne, in the which god wyll neuer let them fall, but for their benefite. They are not offended to heare saye, that god, by abstayning his grace from the vngodly, doth blynd, and harden theyr hertes, but vnderstanding by saythe, to be in the number of the electe, and knowyng that god saueth not but by mercye, and damneth not but iustlie, so much the more are they moued to lyue in pure feare, to humble them selues, & render thankes to god, to whom be euer all laude, honour, and glorie, through Jesu Christ our Lorde. Amen. Rom. viii.

¶ Howe God dothe dispose his grace: the twelfe Sermon.

THer are many whiche thinke that god to euery one cōtinually doth offer his grace, and that it is in the power of man to accepte it or not, as thoughe they had it in a boudget, & were in their arbitremēt to opē & take at their owne wil. And ỹ of this their dead, false, & erronious opinion, groweth ỹ they lyue moste wickedly, thinking & saying, god neuer fayleth with his grace, and it is at our choyse to receyue it at our wyll,

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sanctuary. God dothe inwardlye call the e-
lecte, as Paul wryteth, and they beleue that
god, as their only father, wyl neuer forsake
them,

Roma. ix.

Exo. xxxiii.
Psalm. lxxi.

Rom. viii.

them, but shall endue thẽ wyth suche grace, that al thynges shal serue them to saluaciõ, euen synne, in the which god wyll neuer let them fall, but for theyr benefite. They are not offended to heare sape, that god, by abstayning his grace from the vngodly, doth blynd, and harden theyr hertes, but vnderstanding by sapthe, to be in the number of the electe, and knowyng that god saueth not but by mercye, and damneth not but iustlie, so much the more are they moued to syue in pure feare, to humble them selues, & render thankes to god, to whom be euer all laude, honour, and glorie, through Jesu Christ our Lorde. Amen. Rom. viii

¶ Howe God dothe dispose his grace: the twelfe Sermon.

There are many whiche thinke that god to euery one cõtinually doth offer his grace, and that it is in the power of man to accepte it or not, as thoughe they had it in a boudget, & were in their arbitremẽt to opẽ & take at their owne wil. And ỹ of this their dead, falle, & erronious opinion, groweth ỹ they liue most wickedly, thinking & saying, god neuer sapleth with his grace, and it is at our chopse to receyue it at our wyll.

Therfore we may take leisure & lyne a vicious life after our owne way, for we shal be saued alwaies, a moment of time is enough for vs to repent & be saued, sence it is in our power. Therfore for to flye such an euell, I haue iudged it good to shewe ẏ it is not so. It is no doute ẏ god hath created the world for his electe, so that if god had forsene that none should haue bene saued, he would not haue created it. For thē also he dyd preserue it, to them he hath geuen the Aungels for kepers, and of them as a father he hath moste singuler care & prouidēce. God wyl not suffer ẏ they be tēpted aboue their power, yea eueri thyng worketh & serueth well to their saluaciō. Senē times in a day ẏ iust shal fal, & ryse againe, because God is with thē, and helpeth them in such sorte, that the more thei are in great perils & necessitie, so muche the more is god beneficial to them. For thē god gaue the lawe to the world, sent Moses and the Prophetes, them he calleth inwardly in suche maner, that they heare his voice, and answere him of them he molifieth the herte, and draweth them to Christ, as the adamāt doth Iron: If they erre, he dothe correcte and chasten them as chyldren, as it is read of Dauid, to them he doth not impute their sinne, he doth quicken and glorify them, and finally al that god hath wrought, and shall

Hebre. i.
i Cor. i.
Rom. viii
Prou. xxiiii.
Psal. xxxi.
Ihon. x.
Ihon. ix.

worke

worke for hym selfe, is for the electe, for the he sent Christ, and when he came, for them he toke vpon hym their sinnes, only for thē he praied, for them he wepte, preached, and did miracles, for them he shed his bloude, died, rose, ascended in to heauen, sent the holye goste, and shal come to iudge the quicke and the dead: yea all that he hath suffered, wrought and shall worcke, is for the electe, whom he loueth in so excessiue maner, that he doth attribute to him selfe al that is done to them. God then beyng gratified with the electe in Christ, doth geue vnto them his spirite, the liuely light of hym, fayth, hope, with all the reste of vertues & graces essencial & necessary to saluacion. And moreouer he geueth them grace to vse in the honor of god, and be serued in his glorye, of all the gyftes and graces which maye be comune both to the good, & to the euel, to be vsed wel & euel, as riches, honour, dignitie, healthe, long lyfe, chyldrē, frindes, sciēce, the giftes of the tonge, to do miracles and suche lyke. Of them in parte, Paule made mencion, wryting to the Corinthes. And also geueth them grace to vse in his glorie, pouertie, ignominie, infamie, infirmitie, with all aduersitie, and the priuacion of lyke gyftes, euen to the death, god geueth them suche grace ỹ with euery wind, they saile to the porte, and

Ihon. x.

1. Cor. xii.

they knowe that they are no lesse bounde to thanke god when they are without such giftes, and in all aduersitie, then when they haue suche thinges wyth the prosperitie of the world, sence that bi the grace which god geueth them, all thinges worke to good. Therfore they are euer contented to bee in the state which pleaseth the Lorde, neither wolde they chaunge it, if they mpght (without the wpll of god) and onlye for that they fele the diuine goodnes, no lesse in aduersitie then in the worldlp prosperitie. Jn thend when they are fallen to anp sinne, god openeth theyr eies, & maketh thē se, not onlp the euell ỹ they haue done, but also ỹ he hath so permitted it for their benefite, to thend they maye the better knowe theyr owne miseries and the bountie of god. But speaking of the reprobate, I saye, that it is enough for vs to knowe that god is not bonde, nor necessited to geue them his grace for theyr good worckes: because that the grace findeth not good worckes, but doth make them to be done. God neither hath, nor map haue anp bonde wyth his creatures. The bondes are all mures wyth god, and so muche the more, as that we beyng all lost in Adam, he mpghte iustlp, not onlp abandon vs, but damne and punpshe vs. He is not also compelled of

his

hys perfecte goodnes, mercie and charitie, to not haue created the worlde, he myghte nowe brynge it to nothinge, and dispose all creatures after his owne waye, beinge styl moste perfectlye iuste, as he is nowe, and was from without beginning, before he did create the worlde. God maye geue of his grace as much as it pleaseth him, when & to whome he thinketh good, yea, and not to geue it without beyng vniust, or doinge any miuric. God also hath ben of power, without doyng any vnrighteousnes, to create the reprobate, foreseynge theyr damnacion, to serue his owne turne, and to vse them for instrumentes, or exercise the elect in vertue, to the ende that their victories and triumphes, and likewise Christes, myght be the more glorious, and finally all for his owne greater glorye. Math. xx.

And moreouer I saye, that Christe hydeth hym selfe and his grace manye times frome persons, so that althoughe they seeke hym, crie after hym, and recommend them selues to hym, they fynde him not, nor he heareth them not, notwythstandynge those such as are uot moued to seke him, or cōmit' them selues to him, by the spirite, nor for the zeale of ẏ honoure of God, but for their proper interest, yea and mani times he doth Iho. vii. Prouer. i.

blinde and indurate the people, and all is most iustlie done. And although it be writtē that God hath cure of all, calleth all, wolde saue al, died for al, doth illuminate al, dothe raine and power his grace vpon all, & lyke sentences: I saye, it is to be vnderstand, that he hath cure of al in general, but of the elect in special, and so he calleth al, with a vocaci on vniuersall: but the elect with an inward and singuler. When Paule saide also, that he wold saue all, he vnderstode that, to be of euerie sorte of persones. His death also was sufficient to saue all, but it is not effectuous but to the elect, and so where it is written, ẏ he doth illuminate and geue grace to al, it is vnderstand of the elect, of those that are illuminate. Therfore saide Christe to the Apostels, to you it is geuen to knowe the misteries of the kingdome of heauen, Paule said likewise, that the faith which is the gifte of God, is not al mēs. It is well true also, that God doth illuminate al, in asmuch as there is no person that hath not had some lighte & knowledge of God. Let vs then geue him thanckes, sence that of his mere goodnes, he hath cōnumerat vs among the elect, and praye we him that he geue vs so much light of his goodnes, that in euery place and time we mai render him perfecte laude, honoure and glorye, by Jhesu Christe oure Lorde.

Math. xiii. Ephe. ii. ii. Tessa. ii

Amen.

¶ If man haue libertie or not and in what maner: the. xiii. Sermō.

Some myght thinke it superfluous for a christiane, to thynke whether he be fre or not, but that it is mough to force him self to make all possible resistence agaynst euell, and his best power to do wel, geuyng al honor & glory to god, because that in suche a case, they walke to god surely, neither falling into the depth of idlenes. But herein cōsisteth the difficultie, in geuing all the glorie to god. Yea it is not possible that man whyle arrogātly he presumeth of hym selfe (thinkyng to do that whiche he doth not) can geue al the glory to god. Therfore haue I iudged it necessarye to shewe what man can do, to thend ẏ beyng able to knowe and discerue betwene that which in dede is his, and that that is goddes, he can and maye render all prayse and laude unto him to whom of duty it belongeth. Fyrst, although the beyng of the creatures, compared to the beyng of god (by beyng infinitely far from the perfecciō of the diuine essence) is but a shadowe, yea rather no beynge, so that truly it may be sayde that god only is that which is: neuerthelesse wyth al this, it can not

Roma. iiii

Exo. iii.

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Roma. iiii

Exo. iii.

can not

can not be sayde but that the creatures haue a beynge, although imperfect, in comparison of the diuine. And so is it true, that they haue vertue, during the whiche they worke, although principally in the vertue of god.

Therfore when the Lord had created the world, he cõmaunded the earth to spryng, and the waters to bringe forthe. Then falle is the opinion of them that Imagine that god, & not the sunne dothe geue lyght, & god not the fyre doth geue heate, and so of al the reste of thinges created, that God dothe worke in thē, & not the creatures, but euery creature euen to the moste vile, hath his proper vertue, duringe the whiche, it worketh. True it is, that in the creatures inferiour to man, there is no libertie at all, because that beinge not let, they muste of necessiti worke according to the vertue that thei haue in the disposition of thinges possible or sufferable, directlye set before them as it is sene in burninge, and so it is necessarye, they moue accordinge to theire vertue, strength, and apetite, the whiche is seene in the waters, that runne to the sea, nether it is in the power of liuinge soules vnresonable, to moue or not to moue weaklye or stronglye, to the obiectes that they apetite or desier. Take away the impedimentes, they muste of necessitie moue them selues there vnto, after the mea-

sure

sure of the strength, and apetite they haue. Therfore in them is no libertie at al, as ther is in man, in whome I consider fiue sortes of mouinges, and operacions. The first are mere naturalas if a man shuld voluntarely throw him self downe, it shuld not be in his lybertie to withholde him selfe, but shulde be by his weighte, compelled lyke a stone to discende euen to the earthe. True it is, that the same faul was in his liberti, in as much as he mighte not haue throwen him selfe downe at all. The seconde mouinges, that I cõsider in mẽ, are vegitatiue, as the growinge when they are children, and nurishinge and suche like, the which also doth plantes. And speakynge of those, I saye that they are not in the libertie of man, saynge that he maye kyll him selfe, and depriue him of that lyfe whych the trees can not do.

The thyrde are operacions animall, as to see, heare, and taste, and suche lyke, of the which speakinge, I saye, that albeit, it be in the power of man, not to heare a voyce that is present wythout closinge his eares, and so of the other lyke operacious, neuertheless it is in hys libertie to shut vp those senses, in the presence of the obiectes or present thynges ẏ delyght hym, & to withdraw hym selfe frome them, and so not to moue,

or to moue to one side or another, softlye or stronglie, as he will, the which the other animalles or liuinge soules can not do, beinge necessitate, to moue according to theire apetites. But speakinge of the foure operacions whiche are humaine, as to thincke one or an other thinge, to speake or not, in this maner or in that, to lerne this or that science, to gouerne him selfe or others in this waye or in the other, yea not to do, or elle to do, alwaps more or lesse, to this or that person, (in case he haue goods in power) to fast watch, praye, to heare the word of God, to communicate or not, and so of all the other like operacious, I saye, that they are in the power of man, that is that men (without other special grace and miracle but onlye beringe the generall influence of God) haue in their power to do them, & also not to do them, and alwaies they shal do them, if their effectuouslye shal wil to do them, not beinge letted of God, or of some other stronger the they, and so also shall they not do them beinge not forced, and not willinge, to do the, men are not images. Yea that they are free in thinges humane, it is so cleare, that it can not be declared by a rule more knowne, but speakeinge of the laste worckes, that are holie, spiritual and deuine, the which are gratfull and acceptable to God, as to haue liue-

lye

lie lyght, and ſpirituall knowledge and vnderſtandinge of god, to haue in him fyrme fayth & hope to loue him, honour hym, laud hym, and reuerence hym, with all thy hert, to order all thy lyfe to his glory, to obey and commit hym ſelfe wholy to his gouernaũce wyth mortifying and denying him ſelfe, the fleſhe and his owne prudence, and to loue hys nepghbour as him ſelfe, euen to his enemies for the loue of god, wyth the herte to praye for thē, and do them all the good poſſible: And finallye to do ſuche workes to the glorie of god is not in the libertie of them that are carnall, & not regenerate by Chriſt, becauſe that it is not in theyr power to haue the ſupernatural knoweledge of god, ſence it is aboue all their mpght.

It is not alſo in theyr power to haue liue ly faythe in god, hope, and charitie, for as muche as they are the gyftes of god, diuine vertues & ſupernatural. Therfore it is not in theyr libertie to honour god in any wyſe as is due to hym, and that thys is true, let thē proue to make experience in them ſelues, indeuorynge them to haue more knoweledge of god then they haue, to haue in hym greater faythe and hope, and to loue hym more, and they ſhal percepue that it wyl not come to effecte: wherof it foloweth that being not

in ỹ power of infidels, and not regenerate by Christe to loue God with al theire harte no mo2 aboue al other thinges, that also it is not in theire power, not to loue the thinges created, but in Christe and by Christ, nether is it in theire power, not to loue them selues disordinatelye, o2 theire parentes, frindes, dignitie, honoure, goodes, pleasures, & the reste of thinges that are to them profitable, commodious and delectable, and mo2e ouer it lieth not in theire power, not to hate their enemies, so that thou maist se, how it is in theire power, to loue them speciallye spirituallye in Christe: and to the glo2i of God suche like passiones and effectes, are not in oure power, as euerye one hath experience continuallye in hym selfe.

A wycked man mighte abstaine frome killinge his enempe, when he mighte do it, yea and do his beste to healpe him, but it shoulde not be in his power, to loue him in his herte, and muche lesse in Christe and to God.

Therefo2e all be it, it is in his liberti, not to kylle his enempe, and so to do him good, neuertheless it is not in his power, to refraine frome kyllinge hym, o2 to do hym anye benefite fo2 the glo2ye of God. The vn

godlye

godlye mighte, wyth all his conninge and power consider all those thynges that serue to the dyspraise of the worlde, to the mortifynge of theyr selues, to the louing of theyr neighbour and also God: yet by no meanes should they come to suche syght of the goodnesse of God, of theyr owne miseries and vanitie of the worlde, that they should loue God, to the hate of them selues, and dispraise of the worlde, as he is bounde to do.

It is not then in the libertie of the carnall man to do workes spirituall, he hathe neede of the grace of God, of fayth, and knowledge supernaturall, nor it is not in hys power to gette, neyther in all nor in parte, anye gyfte of God, grace or spiritual vertue. Yea before that by Christe he bee regenerate, he can not neyther wyth thynkinge, desyringe, or worckynge, nor by anye other meanes dispose or prepare hym selfe neyther whole nor partelye, to one of the leaste graces of God: so that by those hys thoughtes, desyres, or workes, he maye be worthye, or haue in all or in parte deserued that grace.

And moreouer I saye, that as before hys regeneracion he is vngodlye & wicked, euen so is sin al his thoughtes, desires, & workes

and

and this is, bicause that while he is carnall, beinge the seruaunte of sinne and concupiscence which reigneth in him, he is deade to God, and aliue to him selfe, he nether doth worcke nor can worcke, to the glorye of god as he is bound, for want of ỹ liuelp light of him, but being as he is carnal & in his owne loue he is moued to worcke, onlpe for his owne interesse, he sinneth then, not for doinge almoste and like worckes, but for that he doth them not for the glorie of God. And althoughe the vngodlp abstaine some times from robbinge and killinge, with suche like wicked iniquities, pet alwaies he sinneth (although not so muche) not in abstaining, but that he abstaineth not for the loue of God as he is bounde to do, but for his owne proper accompte interesse and vtilitie. And so is it true in carnall man, while he is carnal, sinne doth euer reigne, for that he cā not but sinne, yea and euer doth sinne continuallye, because that althoughe he abstaine from homicide, theefte and committing such like iniquities, neuertheless he sinneth euer continuallp, in leauing behind him the loue of God with all his herte, as he oughte to loue his neighboure as him selfe, to worcke for the helth of his neighboure, and the glorie of God, as he is bounde, abstaininge for his honoure from all sinne. Theire sinnes

Rom. viii.
Roma. ix.
Rom. vii.

are

are then innumerable, and yet they thincke in confession to number them al beinge then al the worckes of the carnal, sinne and worthye of punishmente: see howe they can by any meanes be worthi to be rewarded, and howe thei may be true preparacions, or disposicions to grace? Therfore as a dead man can not raise him self, or worcke toward his resurrecciō, nor he that is not, worcke to his creation, so the carnall man, that in Adam is deade, and as though he were not can not worcke towardes his regeneraciō and creation, yea euen as a humane bodye wythout the soule can not moue but downeward, so the dead soule without the spirite & Christe, his life, can not lifte him selfe vp, but muste of necessitie descende euer downe, in regardinge his own intereste. Therfore he cā not but sinne, he must be borne again to do worckes spiritual and holye, and by oure selues we can not be regenerate by no meanes, for it is onlye the worcke of God. It is nedeful then that God creatinge in vs a cleane hert do geue vs a new hert, as Dauid did praie and God did promise bi his prophetes without me, saithe Christ, ye can do nothinge, that is spiritual, holi and grateful to God. Christe then is wholye our rightuousnes, & this is the more riche noble and happi rightuousnes, thē if we were iuste bi our selues,

Ephe.ii. Roma.iiii

Ihon.iii.

Psal.l.

yea none shuld be iuste, if our iustice dyd in any part depēd vpō vs not our owne glory excluded, as Paul and Moses wylleth it to be. There are many that thinke that as men chose to serue a Prince, so we chose to serue god, but he him selfe in the contrary, where he sayd, you haue not chosen me, but I you. Likewise they thinke, as they that best serue obtein most fauour of their lord, & those that haue loste it, the more they humble them selues, the soner they recouer it: so they thinke of vs with god. Thus they build their good lyfe, not vpon Christe, but on them selues, and fall frome the diuine grace. And also it is clene contrary: for not for that we repent, humble vs, and do good workes, therfore he geueth vs his grace: but because he geueth vs his grace, therfore we do workes that are holye. So that, not for that the good theefe vpon the crosse dyd confesse Christ, therfore he dyd illuminate him, but for that Christ did illuminate and touch his herte, therfore he dyd confesse him: and the lyke happeneth of all vs.

2. Timo. 1
Rom. viii.
Deute. viii.
Gala. v.

And what good worke dyd Paule when Christ converted him? He was most strongly agaynste his honoure, euen as we were before he called vs. These that are not regenerate, bee wyth Saincte Peter in a darcke prison,

prison, bounde with manye chaynes, in the power of the Deuyll, a slepe in sinne, and wylte thou that they bee saued by them selues? No, the Lorde him selfe muste needes awake hym, the euell tree can not bringe forthe good frute, as Christe sayde, no more Math. vii.
canne the vngodlye good worckes. Before wee are by Christ regenerate, we are fleshe, and that whiche springeth of the fleshe, is fleshe. Therefore canne we do no spirituall Iho. iii.
workes, yea euen as Paule sayethe, all the effectes and desyres of the fleshe are death, vncleane are all oure workes whych procede of our corrupte nature, and finally he that is not wyth Christe, is agaynste hym.

God at the beginnynge made man free, but in sinninge he was made in suche sorte the seruaunt of sinne, ꝙ not onlye he can not, neither in all nor in parte, merite before god anye grace, but he can not in his lyght do otherwyse but sinne: yet not for this he should leaue to heare the worde of God, to praye, to take counsayle, to seeke to bee corrected, to do almes and lyke worcke, not for that he dothe deserue grace but punyshemente, euen as he that by force is compelled to humble hym selfe, and are pardon of hys enemye, for that fayned humilitye, he meritethe not to bee pardoned, but should

merite so muche the more to be punished, as that, hauinge vniustli offended him, he ought with his herte, to haue humbled him, and asked pardon, and hath not done it. Now so the vngodlye in askinge mercie of God, doeth sinne, for he that asketh not for his glorye as he is bounde, but for his owne gaine, nor therfore he ought to ceasse from asking helpe of God, for that he sinneth not in prayinge but for the not prayinge in spirit, for the glorie of God, and with al due circumstances in that case he did partlye obey God, for if he did not praye he should sinne much more greuouslye. The Samaritane not onlye deserued not to haue grace of Thrpste, for asking him water, but for that her demaund, she deserued to be punished, because she did it not in faithe, and to the glorye of God. Neuertheless Christe would that she should aske, and that it shulde passe by those meanes. Now so he wil that sinners aske grace, and do those worckes that he hath commaunded them, albe it they do them not to the glorye of god, beinge blinde to diuine thinges, yea darckenes it self, as writeth saint Jhon. But after the sinners are regenerat bi christ then as childrē of god, they are free, and not the seruauntes of the deuell nor of sinne because that although in them remaineth the concupiscence of sinne, neuertheless thy do

Jhon. 2.
Joh. viii.

not

not consente to it, they obey not vnto it. It dothe not reigne in them: but they haue so much lyght of god, & so much spirite (which helpeth their infirmitie) that they are stirred to the glorie of god, thoughe not wholy as they wolde, for because of the repugnaunte flesshe. Therfore said Paul, I do not ỹ good that I wold do, but the euell that I wolde not. But suche defectes are not imputed to them, for that they are by faythe graffed in Christe. The regenerate bi Christe are prone and readie to the good, god hathe illustrate their mind and toutched their herte, in suche maner that with all their soule, voluntarely frely, and gladly, they do holye workes, to the glory of god, so that as god counsailed the soules of them that did electe Dauid to content thē selues in their herte to haue him for their kinge, so he moueth the hert of the regenerate, wylling lye to haue god for their god, to cōmit them to his gouernaunce, and to delight to be gouerned of him, with honoringe him as a celestial father. So thē as the sonnes of Adam, before they be regenerate, are the seruauntes of sinne, for that they cā not but sinne, & therfore because they can not worcke, wyl, desire, nor stryre in any waye to the glory of god, as they are holden, but only for their carnall cōmoditie, by ỹ which al men not regenerate, are called flesshe, not

Rom. vii.

Rom. vi.

Rom. vii
Psalm. xxxi.
Roma. viii.

only the body, but the soule, the wyl, desires and thoughtes, with al the rest, so after that they are regenerate, they be fre from sinne, (for that they can worke to the glory of god) and are seruauntes of rpghteousnes. Therfore although, as concerning the substaunce and beyng of the bodie and of the soule, thei remayne the same: neuertheles, where before they wer called fleshly men, and flesshe, for that they sought not but theyr owne proper thynges, afterward they are called spirituall men and spirite, in as muche as they seke the glory of God, the which they maye do, for that God hathe geuen them by mere grace liuely lyght and spiritual feling, and knowledge of his goodnes, yea duringe in them that perfect light, not only they are fre from sinne, for that thei be able not to sinne, but also they can not sinne, for that they cā not but loue god & worke to his glory.

And this is the perfecte libertie, the beinge fre frome the power to sinne, and beinge not of power to sinne, is not to sinne. Otherwyse, neither the saintes that are in the other lyfe, nor the Aungels shoulde bee perfectly fre, neither Christ nor god, for thei cā not sinne. It is very true this, ỹ god some time doth let his electe & holy men fal, withdrawing his diuine light for a time (yet for their benefites) therfore we are not absolute

lye

lie and wholy fre from the power to sinne, as we shal be in the life to come, but thei are fre frō power to sinne with this cōdiciō, during in thē the liuely & actual lyght of god. So then as the carnal, before their regeneracion are in such sort the seruauntes of sinne, that they cā not but sinne, not therfore absolutely & without condicion, but so long as they haue not the holy light of god, so the regenerate are in lyke maner fre frō sinne that they cā not sinne, yea they can not chose but worke wel, yet not absolutely, but during in thē that liuelie & actual light of god. And to al this, neither the wyl of the flesshe is violēted to wyl euel, nor the wyl of the spirite to wyl wel. And this is, for that the wyl cā not worke, but of wyl (therfore wyllingly) but if it were possible that of any outward power it were forced thē by that violēce, it shuld worcke not voluntarily. And on the other syde, it shuld worke willingly for ỹ it coulde not worke but of the same wil ỹ it is: therefore it shuld worke vnwillingly & willingly the which in a maner is vnpossible, & implieth cōtradictiō and gainsaying. So thē as if one being a slepe were throwen downe from a hyghe place, and in the fallinge should awake, perceyuinge hys falle, should wyllingly contente him selfe, and haue pleasure so to fal downe to the botome, when he were

at the ground, he were well worthy to haue shame & punishement, not for that he might in his fal withhold him selfe, for it was not in his choyse nor libertie, but for that he did so delight and cõtent him self with that fal, with his ful wyl, & would it with the herte, in such sorte, that al beit he myght haue had the power to restraine that fal, he wold not haue done it. Euen so the lyke becõmeth of al the chyldren of Adam, that beynge fallen in him, although when thei come to ỹ peres of discretion, & begyn to discerne the good frome the euel, they perceiue the sinnes that they do, euery way they do thẽ volũtarily, delighting therin, so that althoughe they be not of power, not to do thẽ, they ar neuerthe les worthy of punishmẽt, for ỹ they in sorte cõmit them wyllingly, that if they had pow er not to do them, yet euery waye they wold do them, beinge their wyll so malignaũte, as it is. Their wyll then is not violented or forced to do euel of ani outward power, but of his owne proper & entiere or inward ma lyce: And so the other partie, the regenerate by the gladsome, entier, liuely, & enflamed light that they haue of the vertu of god, thei are forced to eleuate thẽ selues, vn an amo rous violẽce (Therfore volũtarily, & vn per fect liberti) to god, to whom for euer be all laud, honor, and glory, through Jesu Christ

our Lorde, Amen.

¶ Of the effectes wrought bi the spirite of god when it entrethe in to the soule: the .xiiii. Sermon

EVen as Christ entring into the holye citye of Jerusalem, the whole citie was moued, so moueth the citie of the soule when Christe entreth therein, specially, sence from that as from a fort & strong municioned rocke he hath the greate deuyll to chase away. And if in ye lunatike son, ther was a greate cōmocion, when Christ out of his body wold haue drawen the malignaūt spirite that had possessed hym: thinke what cōmocion there is, when he chaseth hym frō the soule, in the which he dwelleth more willyngly. And knowe, that it maketh a cōmocion not onli outward in ceremonies, as do cōmonly ye false christianes when it is nere Easter, but there is a cōmocion within the very bowels of the soule, and inward parte of the herte, there is nothing that so cā perce the soule, as doth the spirite of god, when it entreth into it by speciall slidinge. Not only it spoileth vs of the olde Adam with hys concupiscence, & doth cloth vs wyth Christ, with all his vertues, but also maketh vs to be borne a new, that as if a poore man were sodenly made an Emperoure, he shulde be wholy chaunged, so he that of a vile sinner,

Math.xxi

Luke.xi.

Luke.ix

Roma.xiii.

Jhon.iii.

is

is made the sonne of God chaũgeth thoũghtes, effectes, desires, and wyll, chaungeth frenshipes, practises, wordes, workes, and life, and of humaine, beastly, carnall, earthe, and deuelishe: he becommeth heuenly, spirituall, angelicall, and deuine as did Paul, goinge to Damasco, when Christ did enter his herte. There was a mutacion, from the righte hande of God. When the spirite of the Lorde entreth in a person, he is chaunged into a nother man, for that dieng to the world, he beginneth to liue to him self. And if when Christe did enter in to the temple he purged it from those that bought and solde, thincke if when he entreth into the spiritual temple, he clenseth it from euery vnclennes of sinne, there restith not in it any thinge of dampnacion, he healeth it moste perfectlye, so that if the vncleane woman was healed, at the touche of the hemme of Christes garment, ẏ mayst thinke what it is when Christ in spirite entring in to the soule, and the person with lyuely fayth, imbraceth him wholy for his. Also as when the sonne beames enter into thy house, thou perceiuist in the ayre, euẽ to the smalest mote which ẏ couldest not se before, so whẽ in the soule do enter the beames of lyght of the diuine grace, the sinnes are perceiued in more cleare maner. Yea, as the prodigal sonne neuer knew nor perceiued truly his own errour, til with

Actes.ix
Psalm.lxxvi.
i.Reg.xi.
Math.xii.

Rom.viii

Luke.xv.

such pitie he was imbraced of his father, & had proue how great was the fatherly goodnes and charitie whiche he had offended: so the sinner when he conuerteth & beginneth with the spirite to taste the diuine goodnes, he beginneth also to know his malice, pride, and ingratitude with the rest his vnlawful sinnes. He restoreth vñ Zacheus that which is not his, if Christ enter into his house and dispenseth the superfluous thinges, yea beyng vpche with the treasures of Christe, he leaueth al with vnmeasurable loue. He can not participate or take parte of the bountie of god that doth not cõmunicate & distribute to others. The liuelye flame muste needes breake forth, or els beinge smoudered it quẽcheth & the fõtaines ẏ cõtinuallye receiue rũning water must of force ouerflow: so thei that haue in thẽ ẏ holy gost, by ẏ testimonie wherof they are sure to be the sõnes of god, haue cõtinuallye one such & so entire, sincere, and pure gladnes (whiche groweth of the liuelye knowledge ẏ they haue of the greate goodnes of god) ẏ thei cã not expresse it, nor thei cãnot cõprehẽd thẽ selfes. Therfore not being able to vñhold thẽ selues, they spunge & leape for ioye vñ Jhon Baptist, vñ his mother they make exclamaciõ, & as to Zacharie, so are their tõges losed: so ẏ although in praising of god thei perceiue vñ Moses that they stãmer and are of an vnlearned tonge,

Luke.xvi.
Jho.viii.
Roma.viii.
i.Pet.i.
Luke.i.
Exo.iiii.
Jere.xiii.
Wath.vii.

Math.vii. neuertheles with the Apostels, they can not
kepe scilence of that which they haue heard,
sene, & felt, with the spieite, they must nedes
speake by the superabundaũce of loue, that
Ihon.iiii they haue, they desyre with the woman of
Samarye, that euery one should taste that
which they them selues haue had experiẽce
of. And although for preaching the gospell
they be persecuted, for al that they do not de
siste and leaue of, but triumphing in al, they
Roma.v. perseuer and go furth euen to the death, thei
feele in such sorte in the herte the charitie of
Ecc.v. god, that not onlie it is swete to them to suf-
fer for his loue, but with the apostels they
reioyce therin. And for that they participate
of that greate charitie of Christe, by beynge
his members. Therfore with hym they par
don al men, beyng ready to shed their bloud
and put theyr lyfe for their enemies, & with
Roma.ix Paul also to be accursed from Christe. And
Ecc.vii this, because that as to Steuen, so the hea-
uens are opened to them, in suche sorte, that
in spirite with clere & supernatural lyght of
fayth, they see the glory of god, in hauing ge
uen his only begottẽ & deare'y beloued sõne
for them vpon the crosse, they rest also quiet
as the shyp when Christ entred into it, they
haue the peace of cõscience, knowyng with
Mar.vi certeine fayth, that god by Christe & by hys
Roma.v. mercie, hath pardoned them. They haue al-

so

so quietnes of minde, in suche maner, that thoughe they were in al the perils & necessities of the world, yet alwayes aprouing for iuste, the iudgemētes of god, knowyng that he is their only father, that he hath most singuler cure of them, & that euery thynge serueth them to saluacion, they stand most suerly, quiet, in peace, & trāquillitie. These suche for that they walke according to the vocacion of god, haue honour of euery enterprise that they take in hand, they can not be letted or resisted, no more thē god. Yea it is force that euerye one feare them, as Herode feared Sainte Jhō Baptiste, for that he had in him the spirit of the Lorde, & as Abimelech did Abrahā & Jsaac. They are daylye more firme & stablyshed in good purposes to do euer better, beyng lyfted vp cōtinually to a greater perfeccion with Paule, although their minde be conuersaunt in heauē, neuerthelesse, descending by christian pitie, to fele the miseries of their brethern, they labour also to drawe them to Christ, and mone thē to haue the spirite, & to be in veritie Christianes, & not Jpocrites. As ye verye grape doth moue the birdes to taste therof, and not the ppt fal. And finally, although with the Apostelles, they euer remaine wyth Christe and wyth the Cananite, whiche woulde not departe for his vngentle wordes, neuertheles they

Gene.xxi. Gene.xxvi.

1 Cor.i.

Jhon.vi. Matth.vii.

they are prompte and readie for his honoure and glorye, to leaue wyth the Samaritane hys sweete presence.

And what is more to be sayde when the spirite of God dothe enter in to a soule, he

Iob. iiii. suffereth it not to slepe, nor stand in idlenesse, but maketh it worcke thynges meruelous and inexplicable, for the loue of God: to whome be euer all laude, honoure and glorie by Jesu Christe our Lord Amē.

(*,*)

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(c,c)

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